

# The Expositor

## and Current Anecdotes

ENTERED AS SECOND CLASS MATTER AT THE POSTOFFICE, CLEVELAND, OHIO  
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Volume XIX  
Issued Monthly

MAY, 1918  
Subscription \$2.00 Per Year

Number 8  
Total Number 224

## A PARALLEL FROM THE PAST

There are two sayings often repeated, sometimes carelessly: "Human nature remains the same throughout the years," and "History repeats itself."

The question has been raised as to whether there ever was such another cruel, autocratic, so-called religious ruler, as we see in these present days. But no one man has a monopoly of either the goodness or the wickedness of the race.

A curious comparison may be suggested by a few quotations from J. L. Motley's summing up of the character of Philip II, king of Spain, son and heir of Charles I, king of Spain and Archduke of Austria, but better known as Charles V, Emperor of Germany. We quote from the "History of the United Netherlands:"

There can be little doubt to those who observe the movements of mankind during the fourteen centuries since the fall of the Roman Empire, that the progress of history, however concealed or impeded, and whether for weal or woe, is towards democracy; for it is the tendency of science to liberate and to equalize the physical and even the intellectual forces of humanity.

Yet veneration for a crown and a privileged church makes hereditary authority sacred to great masses of mankind in the old world. The obligation is the more stringent, therefore, on men thus set apart as it were by primordial selection for ruling and instructing their fellow-creatures, to keep their edicts and their practice in harmony with divine justice. For these laws cannot be violated with impunity during a long succession of years, and it is usually left for a comparatively innocent generation to atone for the sins of their forefathers. If history does not teach this it teaches nothing, and as the rules of morality, whether for individuals or for nations, are simple and devoid of mystery, there is less excuse for governments which habitually and cynically violate the eternal law. . . .

There is no doubt that, while comparatively powerless for good, the individual despot is capable of almost infinite mischief. There have been few men known to history who have been able to accomplish by their own exertions so vast an amount of evil as Philip II of Spain. If he possessed a single virtue it has eluded the conscientious research of the writer of these pages. If there are vices—as possibly there are—from which he was exempt, it is because

it is not permitted to human nature to attain perfection even in evil.

The only plausible explanation of his infamous career is that the man really believed himself not a king but a god. He was placed so high above his fellow-creatures as to believe himself incapable of doing wrong; so that, whether indulging his passions or enforcing throughout the world his religious and political dogmas, he was ever conscious of embodying divine inspirations and elemental laws. When providing for the assassination of a monarch or commanding the massacre of a townful of Protestants; when trampling on every oath by which a human being can bind himself; when laying desolate with fire and sword the provinces which he had inherited as his private property, or in carefully maintaining the flames of civil war in foreign kingdoms which he hoped to acquire; while maintaining over all Christendom a gigantic system of bribery, corruption, and espionage, he ever felt that these base or bloody deeds were not crimes, but the simple will of the godhead of which he was a portion. He never doubted that the theological system which he spent his life in enforcing with fire and sword was right, for it was a part of himself. The Holy Inquisition was a portion of the machinery by which his absolute kingship and his superhuman will expressed themselves. . . . The "service of God and his majesty," was the formula which expressed the belief of the sovereign and his Spanish subjects. . . .

Certainly Philip looked upon his mission with seriousness, and was industrious in performing his royal functions. But this earnestness and seriousness were, in truth, his darkest vices; for the most frivolous voluptuary that ever wore a crown would never have compassed a thousandth part of the evil which was Philip's life-work. It was because he was a believer in himself, and in what he called his religion, that he was enabled to perpetrate such a long catalogue of crimes. . . .

Because anointed monarchs are amenable to no human tribunal, save to that terrible assize which the People, bursting its chain from time to time in the course of the ages, sets up for the trial of its oppressors, and which is called Revolution, it is the more important for the great interests of humanity that before the judgment-seat of History a crown should be no protection to its wearer. . . .



In the face of his wholesale crimes, of forty years of bloodshed, it is superfluous to refer to isolated misdeeds. The horrible monotony of Philip's career stupefies the mind until it is ready to accept the principle of evil as the fundamental law of the world.

Falsehood was the great basis of the king's character. The ideal perfection of perfidy was thoroughly embodied by this potentate. That all men are liars, scoundrels, poltroons and idiots alike, ever ready to deceive and yet easily to be duped, and that he only is fit to be king who excels in the arts of deception—by this maxim of the Florentine, Nicholas Machiavelli, was Philip ever guided. Another of the Florentine's maxims was: "Often it is necessary, in order to maintain power, to act contrary to faith, contrary to charity, contrary to humanity, contrary to religion. A prince ought therefore to appear all piety, all faith, all integrity, all humanity, all religion. And nothing is more necessary than to seem to have this last-mentioned quality."

Surely this hand-book of cant had been Philip's *vade mecum*.

Near the close of his life he said to his priest and again to his son, "In all my life I have never consciously done wrong to any one. If I have ever committed an act of injustice, it was unwittingly or because I was deceived in the circumstances. . . ."

[This colossal confidence in his own righteousness despite all his villany and perfidy he carried with him to the edge of the grave. His death was horrible. Ed. Exp.] He had long suffered with the gout, which became so painful that a touch was torture to him. A slow fever set in, accompanied by abscesses which bred maggots. Like Herod Agrippa I, he was "eaten of worms." And not one of the long line of martyrs, who by the decree of Charles or Philip had been strangled, beheaded, burned, or buried alive, ever faced a death of lingering torments with more perfect fortitude, or was sustained by more ecstatic visions of heavenly mercy, than was now the case with the great monarch of Spain. [No remorse, no suspicion of sin, no possibility of error, nothing could disturb that colossal self-conceit. Ed.] This internal conviction of general righteousness was of great advantage to him in the midst of his terrible sufferings.

It is at least a consolation to reflect that his career came to an ignominious close. His reign was a thorough and disgraceful failure. The result of Philip's efforts to establish a universal monarchy was to hasten the decline of the empire which he had inherited.

The opening scene of his reign was a triumph over France, achieved for him by the able generals and statesmen of his father, so humiliating as to make every French soldier or politician gnash his teeth. The conclusion of his reign was another treaty with the same power, by which tables were completely turned, and which was as disgraceful to Spain as the former treaty had been to France. He had spent his life in fighting with the spirit of the age—that invincible power of which he had not the faintest conception.

He attempted to reduce the free Netherlands to slavery and to papacy. Before his death they had expanded into an independent republic with a policy founded upon religious toleration and the rights of man. He endeavored all his life to exclude Henry of Navarre from his heritage; before his death Henry IV was the most powerful and popular sovereign that had ever reigned in France. He sought to invade and conquer England, and to dethrone and assassinate its queen. But the queen outwitted, outgeneralled, and outlived him; English soldiers and sailors, assisted by their Dutch comrades, accomplished on the shores of Spain what the Invincible Armada had in vain essayed against England and Holland; while England, following thenceforth the opposite system to that of absolutism and the inquisition, became, after centuries of struggle towards the right, the most powerful, prosperous, and enlightened kingdom in the world.

His exchequer, unbelievably full when he ascended the throne, was reduced before his death to an income of four millions. His armies, which had been the wonder of the age for military efficiency in the earlier period of his reign, were in his later years a horde of starving, rebellious brigands. . . .

Philip II reigned forty-three years. He endured the martyrdom of his last illness with the heroism of a saint, and died believing he would receive a life of immortal bliss as the reward of his life of evil.

#### A Soldier's Prayer.

Bishop Quayle has an original way of expressing himself in prayer. The following is one of his most recent petitions in behalf of our soldier boys as he places the words on deyourt lips:

"Lord, thou seest how I am a soldier for my country and for thee. It is thy battle I am in. I feel the thrill of it. Thou art thyself a soldier and a captain, the captain of salvation. I am fighting for the salvation of the world. Thou wilt give me help, that I know right well. I, a soldier, come to thee, the soldier, praying for help to be the soldier I ought to be. Help me, my captain, to be valiant, chaste, considerate, humane, manly, a son not ashamed when he meets his mother and his father when the battle is done, and a soldier not ashamed to meet his God. Bless my dear native land, and help me to fight with valor for its safety, its health, its perpetuity; and if I die fighting, bring me, by thy grace, to thyself in heaven, I pray in Christ, my Saviour. Amen!"

#### When the Day is Done.

I have eaten a bale  
Of spinach and kale,  
And I've never raised a row.  
I have swallowed a can  
Of moistened bran  
And I feel like a brindle cow.  
I am taking a snack  
From the old haystack  
In the evening shadows gray.  
And I'm glad, you bet,  
At last to get  
To the end of a meatless day.

—Washington Star.



# The Parables of Jesus in Mark's Gospel

Prof. A. T. Robertson

Mark's gospel is noted for its report of miracles rather than for its record of parables. The deeds of Jesus rather than his words confront us. And yet the teaching of Christ is by no means neglected. It is here alone that "Believe in the gospel" (Mark 1:15) is preserved. Papias expressly says that Mark "wrote accurately what he recalled of the things said or done by Christ," what he recalled of Peter's preaching about Jesus. In a word, in Mark's gospel we see Christ in action, but "Jesus came into Galilee, preaching the gospel of God." (1:14). Jesus in the second gospel is not a mere miracle worker. He is distinctly and at once set forth as the Preacher and Teacher. In the synagogue in Capernaum "they were astonished at his teaching; for he taught them as having authority, and not as the scribes." (1:22). The teaching of Jesus was as sensational as his miracles. "And they were all amazed, inasmuch that they questioned among themselves, saying, What is this? A new teaching!" (1:27).

No element of Christ's teaching was more bewildering to his hearers than his use of parables. The Jewish rabbis made copious use of parables, but they lack the stamp of originality that belongs to those of Jesus. The parables of the rabbis, as we hear them in the Talmud, are more or less perfunctory and common-place, not to say artificial, unnatural and fantastic. (Trench's Notes on the Parables). They do not haunt the mind and linger in the memory in the way that those of Jesus do. The beauty of his parables charms us even when we do not at once see the point of the story. As a rule the point is clear, but sometimes it is purposely obscure for the confusion of the enemies of Christ. An illustration is designed to throw light on the point under discussion. The parable is one form of illustration. It takes a familiar fact in nature and puts it beside the less familiar moral or spiritual truth. The comparison clarifies the truth. The parable may be extended narrative or crisp epigrammatic metaphor. It may be formal comparison or implied comparison. It is unlike the fable which is grotesque and contrary to nature. The parable, while either fiction or fact, is always in harmony with nature. It is always possible and true to the laws of the person or thing used for the story. The parable could have happened. Augustine says that the miracles are parables and the parables of Jesus are miracles.

It is not always easy to draw the line between parable and metaphor. Jesus saw Simon and Andrew casting a net into the sea, "for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men" (Mark 1:17). Put beside this passage these words from Luke 4:23: "And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself; whatsoever we have heard done at Capernaum, do also here in thine own country." The parabolic proverb lies in the use of "physician." Why not call "fishers of men" a parable?

Must we not, then, find a parabolic proverb also in Mark 2:17: "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners"?

Jesus here first states the parable and then explains it. How far to use details in explaining the parable is always a question. Trench (Notes on the Parables) overdoes it. Bruce (The Parabolic Teaching of Christ) is a better guide.

So in Mark 2:18-22 Jesus employs three parables in defense of his disciples who had not joined in one of the stated fasts of the Jews along with "John's disciples and the disciples of the Pharisees" when these unite in complaint against them. One regrets to see the disciples of the Baptist thus drawn into opposition to Jesus by the activity of the Pharisees. But clearly Jesus has gone further in his independent attitude towards Jewish ceremonialism than John had. Besides, John is still in prison and his disciples may resent the apparent indifference of Jesus to the fate of his forerunner. Already disciples of John had exhibited jealousy of the growing fame of Jesus (John 3:26). The disciples of Jesus had just gone with him to the feast of Levi with the publicans and sinners (Mark 2:13-17) probably at the very time of one of the regular fasts (Mark 2:18). Hence the reaction of John's disciples to the side of the Pharisees, the critics of Jesus. In defense Jesus uses his favorite method of parabolic teaching. He contrasts the inevitable conflict between the old and the new by the parables of the sons of the bride-chamber or companions of the bridegroom, the patched garment, and the wine-skins. Mark does not call these sayings parables, but Luke (5:36) does: "And he spake also a parable unto them." Luke then gives the parable of the patched garment. If one is a parable, the others are. It is interesting to note that the Baptist had termed Jesus "the bridegroom" and himself "the friend of the bridegroom" (John 3:29). There is thus an echo of the Baptist's own words in the reply of Jesus to the mistaken disciples of John. They are in the wrong group and have missed their way about both John and Jesus. These three parables present in wonderful fashion the line of cleavage between Jewish ceremonialism and spiritual Christianity. The gospel of Christ is not to be cribbed and cabined by the rites and ceremonies of the old dispensation which had their place and service then. Matthew and Luke give these three parables, but evidently get them from Mark who wrote first and records Peter's vivid recital of the words of Jesus. Christianity is still bursting the shell of the old as the life of the new expands.

The miracles of Jesus are actual parables and the parables are pedagogic miracles. In Mark 5:39 Jesus, upon entering the house of Jairus where many were weeping and wailing greatly, says, "Why make ye a tumult and weep? The child is not dead, but sleepeth." It is probable that here Jesus is using figura-



tive language as in John 11:4: "This sickness is not unto death" and in 11:11: "Our friend Lazarus is asleep; but I go, that I may awake him out of sleep." And yet Lazarus was dead for four days when Jesus raised him from the dead. But even so the language is more metaphorical than technically parabolic.

But there is no doubt about the parables in Mark 3:23-27 for Mark expressly says: "And he called them unto him, and said unto them in parables." Then we have several brief pictures about Satan casting out Satan, a kingdom divided against itself, a house divided against itself, like cinema flashes that swiftly turn on the light and show the utter absurdity of the charge that Jesus cast out demons by the power of Beelzebub. Jesus often used this rapid-fire method with a number of parables. Instance the three in Luke 14, the three in Luke 15 (the lost sheep, the lost coin, the lost son), the seven and more in Matthew 13, the three in Matthew 21 and 22. Each parable presents a new facet of the truth while all sides of the question are brought to light.

Another group of parables occurs in Mark 4:2-34. Mark states in so many words that "he taught them many things in parables," evidently meaning that there were many more on this occasion besides those that he records. After giving several (the sower, the lamp, the seed growing of itself, the grain of mustard seed) he adds this striking comment: "And with many such parables spake he the word unto them, as they were able to hear it; and without a parable spake he not unto them." Matthew (Chapter 13) records nine on the same day, counting the lamp and the householder as parables as they manifestly are. Mark does not mean to say that Jesus always confined himself to parables, but that on this day (the Busy Day, the day of the Blasphemous Accusation) he did so purposely. The disciples were greatly puzzled over the number and the length of these narrative parables. "And when he was alone, they that were about him with the twelve asked of him the parables." They wanted to know why he used them and what he meant by them. The reply of Jesus shows that on this day he was employing parables as a means of concealing truth from those who would treat it as pearls cast before swine and yet at the same time as a blessing for those with eyes to see. "Unto you is given the mystery of the Kingdom of God; but unto them that are without, all things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them." This is a hard saying and sounds unsympathetic, but we must remember that Jesus has in mind those who had just accused him of being in league with Satan and whom he had denounced as guilty of the unpardonable sin in attributing to the devil the manifest works of the Spirit of God. They deserved this judgment of obscurity for this heinous sin. The parables thus used were a pillar of light to the spiritually minded and a pillar of darkness to the adversaries of Jesus. Jesus wished people to understand him if they were kindly disposed toward him. So he proceeded to explain the

parable of the sower with minute detail. "Know ye not this parable? and how shall ye know all the parables?" "But privately to his own disciples he expounded all things." Thus we see the Master giving his disciples private interpretation of this aspect of his public teaching. They were to know the mystery of the kingdom. It was no longer a hidden secret to them, but a blessed secret that was revealed. "For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light." Christ did not change the primary purpose of parables in thus employing them as a curse upon his obdurate enemies. He puts the lamp upon the lampstand, not under the bushel, that it may give light for those with eyes to see. The blind do not see. The wilfully deaf do not hear. "If any man hath ears to hear, let him hear." Jesus thus made direct appeal for attention and pointed his words with these arrows of conviction. He knew only too well how volatile some of them were, how preoccupied others were, how hard-hearted many were, how few really would let the seed bear fruit in heart and life. Other teachers came after the King. If Jesus found it so difficult to win attention, to hold it, to plant the seed of truth where it would find responsive soil, we need not wonder at our frequent failures in teaching and preaching. The very parables of Jesus that charmed so many threw others into utter confusion of thought. But Jesus was willing to cast bread upon the water in hope that it would come back after many days. The stories of Jesus stick in the mind like burrs. Some day the point of the story will be plain. He knew that when he told the parable. Evidently Peter, like the rest, was greatly impressed by the parables of that Busy Day. They stirred the disciples to talk and to learn.

Moulton (Parable, Hasting's Dictionary of Christ and the Gospels) says that only narrative parable required explanation, for similitudes and illustrative instances carried their own meaning. So they did, but the hearers by no means always saw it. The parable of the sowers is really allegory, while that of the seed growing of itself is similitude.

Jesus was a prophet and so it is hardly necessary to call the proverb in Mark 6:14 a parable: "A prophet is not without honor, save in his own country, and among his own kin, and in his own house." It is a parabolic proverb like that in Luke 6:39 which is called a parable: "Can the blind guide the blind?" The dullness of the disciples in comprehending some of the simplest parables of Jesus is due to their theological prepossessions. Their Pharisaic environment colored their vision so that it was hard for them to see the obvious (to us) spiritual truth. In the clash with the Pharisees over the tradition of washing the hands for ceremonial purity Jesus says: "Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man." (Mark 7:15). Then Jesus made a special plea for attention and the parable is so very obvious that we almost fail to see the parabolic form. And yet "when he was entered into the house



from the multitude, his disciples asked of him the parable" (Mark 7:17). They actually could not see the inevitable implication of Christ's teaching concerning the uselessness of the Pharisaic rites. Matthew (15:12) reports that the disciples said: "Knowest thou that the Pharisees were offended, when they heard this saying?" The disciples evidently felt that Jesus had gone too far in his criticism of the Pharisees and they did not know precisely where they stood themselves. One has only to recall Peter's difficulty later in Joppa in understanding the vision on the house-top when he refused the Lord's invitation to rise, slay, and eat. "Not so, Lord; for I have never eaten anything that is common or unclean." (Acts 10:14). That was after the bestowal of the Holy Spirit at Pentecost. Then in this incident in the gospels, "Peter answered and said unto him, Declare unto us this parable" (Matt. 15:15). Peter spoke for all of them who realized that they could not go with Jesus in his breach with Pharisaism on this point, if they understood his parable. So they begged for further light. Jesus sharply upbraids their dullness: "Are ye also without understanding? Perceive ye not, that whatsoever goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught?" (Mark 7:18). Mark does not give the reply of the disciples, if they made any, which is hardly likely. As we have seen, Peter did not see the bearing of this parable till his experience at Joppa and Caesarea (Acts 10). But Mark breaks right into the explanation of Jesus (7:18-23) by a sharp anacoluthon at the close of verse 19, "making all meats clean." This is probably due to a side remark of Peter as he recounted the incident and to Mark's preservation of this touch of life. Peter's explanatory comment reflects the new light on this parable that he obtained at Joppa. Bugge (*Die Hauptparabeln Jesu*, 1903) calls this more paradox than parable, but parable has a very flexible use.

In the intellectual passage of arms between Jesus and the Syrophoenician woman (Mark 7:25-30) Jesus said: "Let the children first be filled, for it is not meet to take the children's bread and cast it to the dogs." This proverb might have cut the woman to the quick, Greek as she was. But, instead of flying off the handle at the apparent rebuff, with nimble wit she caught up the parable of Jesus and gave it a deft turn to her own advantage: "Yea, Lord; even the dogs (the little dogs, literally) under the table eat of the children's crumbs." It was bright and it was true and she scored by her neat and complete answer. Jesus said in reply: "For this saying go thy way; the demon is gone out of thy daughter." Jesus rewarded her bright faith. Is it irreverent to imagine a merry twinkle in the eyes of Jesus as the woman showed her gratitude and joy? Humor and pathos lie close together as this incident shows. The woman's courage carried her through and she took Christ at his word and went home to her daughter. In the presence of so much stupidity in spiritual things Jesus seemed to find positive delight in the quick wit of this Greek woman.

Quite otherwise was the dreary dullness of the disciples concerning "the leaven of the Pharisees and the leaven of Herod" (Mark 8:15). The literalness of the disciples in trying to apply the warning of the master is absolutely jejune when "they reasoned one with another, saying, we have no bread." They thought the warning against the kind of bread used by the Pharisees and Herod needless because they had no bread at all. To be sure the disciples were not always so dull as this, else they would have been hopeless pupils. The best of us are duller at times than is usual for us. But the incapacity of the disciples on this occasion greatly disappointed Jesus. His sharp questions are more than justified by their slowness to grasp this simple parable. "Why reason ye, because ye have no bread? Do ye not yet perceive, neither understand? Have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? And do ye not remember?" (Mark 8:17f). Then Jesus reminds them of the feeding of the five thousand and of the four thousand, acted parables as these miracles were. Once more the master asks: "Do ye not yet understand?" (8:21). Then Mark leaves the incident, striking testimony to the fidelity of Peter in reporting his own obtuseness. Matthew, however, states that, after Christ's repeated questions, "then they understood how that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees." (Matt. 16:12). Jesus was the most patient of teachers and had given the disciples parable upon parable. They were without excuse and without resource, though at last they saw the point. The true teacher will keep at it till he makes the dull ones see what he means. The parable is designed to throw on the light, but here light had to be thrust on the parable.

Is it not a parable when Jesus rebukes Peter by saying: "Get thee behind me, Satan; for thou mindest not the things of God, but the things of men" (Mark 8:33)? Certainly this sudden and sharp epithet shocked Peter and the others and ought to have opened their eyes to the real meaning of Jesus concerning his death. It is worth noting that, if Mark obtained the account of this incident from Peter, Peter did not refrain from showing how he had distressed the heart of Christ.

Mark speaks of a group of parables in 12:1: "And he began to speak unto them in parables." He gives, however, only one, that of the householder who let his vineyard out to husbandmen who abused their trust and finally killed the householder's son. By this parable Jesus portrayed the treatment that he was receiving at the hands of the Jews. It is part of his defense to the Sanhedrin when they attack him in the Temple on the last day of his public ministry. There is a threat in the application of the parable concerning God's judgment on the Jews for their mistreatment of his Son. "What therefore will the lord of the vineyard do?" (12:9). "He will come and destroy the husbandman and give the vineyard to others." The Jewish leaders saw the point of this parable which went home like a sure arrow. "And they sought to lay hold on him; and they feared the multitude; for they perceived that



he spake the parable against them; and they left him and went away" (12:12). The anger, fear, and vacillation of the Sanhedrin come out finely in this summary by Mark. Matthew narrates two other parables on this same occasion, that of the two sons and that of the marriage feast and the wedding garment. They helped to clinch the point of the fate of the Jews for rejecting the Son of God and slaying him.

Once more in Mark 13:28 we find a parable. "Now from the fig tree learn her parable." Jesus uses the tender branches of the fig-tree as the sign of summer. There the disciples were to watch for the signs of the coming doom of Jerusalem and also for the coming of the Son of man at the end. It is possible that in verses 30 and 31 Christ refers to the destruction of Jerusalem: "This generation shall not pass away till all these things be accomplished." In verse 32 we may have the further and more remote event of his second coming: "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." In this interpretation Jesus is not contradicting himself, but has in mind two events, one a symbol of the other. If this view is correct, the new paragraph should begin with verse 32. So the Master proceeds: "Take ye heed, watch and pray; for ye know not when the time is" (13:33). Then Christ gives the parable of the porter and the other servants to illustrate the great need for watching for his coming (Mark 13:34-37). The master of the house in his absence gave each servant his task and commanded the porter also to watch for his coming. The sudden return of the lord of the house would be very

embarrassing if all the servants were sleeping. Alas, how dull we have all become and how little we really "watch" for the Lord's coming.

Shall we call the use of the fruit of the vine for the blood of Christ and the bread for his body a parable? When Jesus said: "This is my body" and "This is my blood of the covenant, which is poured out for many" (Mark 14:22, 24), he was not using language literally as the Roman Catholics hold. It is a figurative and symbolic use and can be properly termed a parable.

We may now gather up the facts in Mark's report of Christ's parables. There are twenty-two in the list above, but that is giving a generous latitude to the use of the word. Several are barely more than metaphors. A number are proverbs. Most of them are very brief. In fact, there are only two of any length, the sower in chapter 4 and the householder and the vineyard in chapter 12. This is quite in contrast to Luke and Matthew which have a number of parables of considerable length. (Luke 14, 15, 16, 18 and Matthew 13, 21, 22, 25). The parables of Jesus are given all the way from 27 to 59. Mark has few of the great kingdom parables found in Matthew and Luke, though one of them, the seed growing of itself, occurs only in Mark. In Mark the parables of Jesus are like momentary flash-lights, a sort of touch-and-go in the teaching of Jesus. He used parables "as they were able to hear it" (4:33). And yet Mark several times alludes to the great number of Christ's parables. The great majority of his parables were probably like those in Mark, vivid and sharp. The great number of them seemed like the constant play of lightning in the storm and darkness.

## The Show Window of the Church

Rev. Claude A. McKay

We have found that the Bulletin Board which we had erected on our church lawn about two years ago has done for our church what the merchant's show window does for his business. It has called attention to the "wares" which the church deals in. It has presented a fresh, thought-provoking, soulful, hopeful, heartening and challenging aspect of the things eternal which the church stands for. It must be done right, just as the merchant's window must be dressed just right. The difference often looks so small as to be unworthy of study. Just there is the dividing line between success and failure. We have stumbled and blundered but our success has been one which we would gladly see elsewhere.

In the first place we bought a good, metal faced, metal letter, glass covered bulletin board which cost about \$50. We then had it set up on just the right spot and angle on the front lawn. An electric light was installed for night use. It proved an ornamental addition to the church property, which is not true of all bulletin boards.

The notices for Sunday are put on the board Thursday evening and Sunday evening after service, these are removed and a sentence sermon is put on the board to remain until Thursday. The pastor furnishes the material and

two young men in the church prepare and change the board. Ours is a "down-town church" (but not "down and out") and hundreds of people, going to and from work, pass the church twice each day. They read whatever is on the board. We know because they tell us so and because we have watched to see. Thousands have read our bulletin board who have never been in the church but we have reason to believe that many have come because of what they read as they passed and many more have been helped by our sentence sermons. Here are some of the sentence-sermons which people read and hasten along to their work, to think of, and never, we believe, without profit to them and honor to the church.

"Take care of your character and your reputation will take of itself."

"Right living is better than high living, and cheaper."

"The drinking man is the last man hired and the first man fired."

"Religion teaches us that if a man ought to do a thing, he can."

"Wisdom never comes unasked and no virtue stays unurged."

"He who has conferred a kindness should be silent but he that has received one should speak of it."



"The saloon is the only business that is ashamed of its best customer."

"You can either make or mar your life by the use you make of your spare time."

"A lie is a coward's way of getting out of trouble."

"It is better to fail in doing something than to succeed in doing nothing."

"What we owe our children, the church helps us pay."

"If the outlook is dark, try the uplook."

"It is a sad religion that is never strong except when its owner is sick."

"All experience goes to show, no mud can soil but the mud we throw."

"The man who makes his own god would not want to be left alone with him in the dark."

"Stand for the right. No good thing is a failure and no evil thing success."

"A good man is at his best as a father, so it is with God."—G. A. Gordon.

"Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning and he works to no end."

"He never lived who could say that the saloon had helped him to be a better man; thousands say it has ruined them."

"No man ever got lost on a straight road."—Abraham Lincoln.

"I do not drink; I have a better use for my head."—Thos. A. Edison.

"We are free to do and say only that which is right. Reason and conscience must rule the world."—Wm. H. Taft.

"The question is not always where we stand but in which direction are we going?"

"Your whole life will be better, if you plan the end from the beginning."

"A right life is both the test and the fruit of religion."

"The soul that does not pray will, sooner or later, become either shallow or frivolous."

"Ask the first ten mothers you meet if they would vote for a saloon."

"Your good habits are tireless servants; your bad habits are heartless masters."

"That which a man really is becomes his truest reward or his direst punishment."

"The business of the church is to produce Christ-like characters and equip them for Christ-like service."

"Self-seeking in a thousand forms has produced what self-giving is now marshaled to destroy."

These quotations I have gathered from everywhere. I am ever on the look-out for them. Any pastor is welcome to use the above list until he gets one of his own.

We have noticed individuals, passing the church, stop and study one of these sentence sermons for several minutes. A man called the pastor from a neighboring town recently to say he had read the sentence on our board and wanted to say "Thank you" and ask permission to use it in a men's meeting that evening.

The week preceeding Rally Sunday the Board is used to announce that day. Other special seasons or services or socials are also announced, except that nothing is mentioned on the board to which an admission is charged.

Y. M. C. A., Red Cross and similar "drives" are given a notice for the entire week. City elections which carry a moral issue also receive our board's assistance. The sentence sermons are, of course, made appropriate to current topics and seasons, such as New Year, of July, Thanksgiving, Christmas, Lent and Easter. We could as easily do without our Bulletin Board now as our leading merchant could do without his show window. We try to follow his principle and put nothing in our window unless we can back it with good goods on the shelves. But, all told, we feel our church and the Kingdom has been brought to the community and the people brought to the church more, these two years, than would have been possible without this means of advertising.

### THE COVER PICTURE FOR MAY.

In making the illustration for this number we requested that the artist take Plockhorst's Guardian Angel, and removing the wings make a mother of an angel. In most Mother's Day editorials this is reversed and we make angels of mothers. There is a saying that "God couldn't be everywhere and that is why he made mothers."

Angels we reverence and sometimes fear, but mothers—we can always go to them—with soiled hands, and even with soiled hearts, and she goes without fear or trembling, up past angels, or even arch-angels, and asks God to cleanse the heart even as she has washed the hands and face and even the feet of the bare-footed children.

She scolds at the carelessness that makes the dirt, and holds up her hands at the torn clothes. And the mother who mends for one, or washes one often makes more fuss than the one who keeps six neatly in order.

The door is always ajar for the dirty bairn, or the lass with the torn clothes, and though mother may scold while she is making clean or making whole, she is forgiving, and saying, "Now see if you can't keep clean," or "Do try to pick out a cellar door without so many nails." The one thing that will stir her wrath, is when she finds we have been going around the neighborhood for some time with dirty face or dirty hands. That is a reflection on her care, and watchfulness. Then we may have been spanked not for getting dirty or tearing our clothes, but for staying dirty, or exposing our rents.

Maybe our Father is like mothers in this respect. Like as a mother pitieth her children, so the Lord pitieth them that fear him, only the psalmist says "a father." We think of father as stern and pre-occupied, not bothering himself with petty childish griefs. Perhaps the oriental father was more demonstrative in his love than the reserved American. At any rate, in an ancient oriental household, it would be the father's care and pity that would count for the most. Woman had not then the rank that she has in Christian households.

But let us all, all children of our Father, go to him when we get our hearts soiled, or our characters torn, and he'll make our hearts clean, and our characters whole. He don't want us running round down here in the neighborhood that way. It's a reflection on him.



# A MESSAGE FOR MOTHER'S DAY

Rev. Walter L. Caldwell, D. D.

Object text: A Carnation.

In 1908 Miss Anna Jarvis, of Philadelphia, observed the first "Mothers' Day" in memory of her own mother. Believing that others shared her feelings, she began a nation-wide movement to have the day observed. She struck a responsive chord in nearly every heart. Little by little the idea grew. The Congress of the United States set apart the day by a formal act, and the President recommended its observance. It is now not only a national day but international. Country after country has responded to its appeal until its observance on the second Sunday in May each year has become world-wide.

Well may we pause to pay honor to her who, after Jesus Christ, is God's best gift to men—MOTHER. It was she who shared her life with us when as yet our members were unformed. Into the valley of the shadow she walked that we might have the light of life. In her arms was the garner of our food, and the soft couch for our repose. There we nestled in the hour of pain, there was the play-ground of our infant glee. Those same arms later became our refuge and stronghold. It was she who taught our baby-feet to go and lifted us over the rough places. Her blessed hands plied the needle by day and by night to make the little garments that we should wear. She put the book under our arm and started us off for school. But best of all she taught our baby lips to lisp the name of Jesus and told us first the wondrous story of a Saviour's love.

Perhaps she lives to bless your life. Maybe the silver-crown her temples adorns, and your children call her grandmother. It may be now your turn to minister to her at eventide. Bless God for the privilege. Plant the kiss of grateful love upon her face and hands, or send her the message of your love. If she has been called to come up higher and rest in the Home above—then wear the flower in memory of her and indulge the sentiment of "Mothers' Day."

When Jesus would teach the people the great truths of God's providence and care, he took in his hand the little anemone that bloomed in scarlet beauty on every hill-slope of Galilee and said, "Consider the lily"—God will take care of you. So let the white carnation, emblem of "Mothers' Day," bring to us its message of motherhood. Its whiteness tells of purity, its form of beauty, its fragrance of love, its wide field of growth tells of charity, and its lasting qualities of faithfulness. I am inclined to think that these qualities have always belonged to "*dianthus caryophyllus*," whether as clove pink or carnation, but its excellence of beauty as we now see it is the result of development.

Professor Drummond, who writes so beautifully of love in his "Ascent of Man," has a chapter on the "Evolution of a Mother" in which he represents nature struggling for motherhood. Starting with the lowest order of life, from the vegetable kingdom he traces it through the animal kingdom up to man. Through the dim aeons of prehistoric times he

traces this development from the jealous instinct of brute mothers to its most perfect refinement in the womanhood of the Christian world. There he stops, evidently regarding this the climax to be reached.

Now all of this is charming and delightful hypothesis. We may not be able to follow him in his theory of evolution, but that there has been a development in this flower of motherhood in our race there can be no doubt. The carnation was once a clove pink. There has been no change in the species, but its development has been wonderful. The motherhood of the Virgin Mary was not radically different from that of Eve, though in it were traces of new beauty. Motherhood does not count itself to have attained perfection, yet it is the choicest flower of earthly affection and most like the love of God. The white carnation is its fitting emblem.

I. Its whiteness tells us of the purity of motherhood. God pity the misguided soul that vainly imagines himself of superior purity because of a life of celibacy! He hides behind the wall of hypocrisy to sling mud at the one who bore him! Wedlock is holy, and "forbidding to marry" is one of the Biblical marks of a moral decline. But even God's holy ordinance of matrimony may be perverted into legalized vice when motherhood is shunned and love that belongs to a child is lavished upon a brindle pup! To bear children is not all of motherhood, indeed a very small part of it. There are wicked mothers like Jezebel of old. There are unnatural mothers who sell their children into sin. There are sin-cursed, rum-soaked, and abandoned mothers to whom their motherhood is the exposure of their shame. I am glad to believe that there are comparatively few of this class. But their number is sufficient to become a challenge to our Christian manhood. For the corollary of respect for motherhood is to protect womanhood. When we learn that 50,000 girls in America were lost last year, and I mean that word in every sense—dropped out of decent life, not to reappear in the stage of virtuous action—it is a call to men to rise up and crush out this nefarious traffic in blood and souls.

No man truly respects his mother who does not lend himself to the protection of womanhood everywhere and under all circumstances. Every true man must set himself against this traffic, which, if not arrested would make "Mothers' Day" an impossible farce. Appeal must be made to the strong arm of the law to punish those who lead away silly women like sheep to the shambles, and to put about our girls such protection as they have a right to expect. The vast majority of those who turn aside from the path of virtue are illiterate, cannot write their names. This renders them an easy prey for designing men and women. The remedy is education: There is still better protection in faithful moral training in the home. Shame upon us that we should wait for public schools to teach our children sex hygiene! Thrice shame upon us that we should wait for



them to learn in the theatre, the picture show, and the dance hall! The home, in the atmosphere of a pure motherhood, and with mother for the teacher, is the proper school of morals for our boys and girls.

II. Its fragrance tells of the beauty of motherhood. This does not mean that all mothers are beautiful, though your mother is probably beautiful to you. Not all women are favored with symmetry of face and form, but all motherhood is beautiful. The hen with her brood attracts attention, the mother cow with her calf is an object of interest, how much more the human mother and her babe. The greatest picture in the world is the Madonna and her child. The charm of it never grows old. Peep into that Christian home at twilight. There in the glow of the open fire is the mother with her babe. She is crooning lullabys interspersed with broken bits of baby talk, and the little cherub (as he is to mother) answers with a crow and a sputter-full compensation to the mother for all of her efforts. Do you see those angel faces round about? They are often seen in pictures. Well, they are really there, they are not figments of imagination—"their angels do always behold the face of the Father." Any one of them would gladly exchange places with the mother and give her a peck of diamonds to boot. Talk about kings and emperors, here is office far above either! Into these mother-hands God has entrusted a budding immortality and unto her he has committed the sacred task of making the first impressions upon the unsullied tablets of the child-heart. Beautiful motherhood!

III. Its fragrance tells of the love of motherhood. The family tree of the carnation is famous—it is the "cloves" tree of the tropics. It produces aromatic spices, it bears fruit to eat, and its oil is a medicine. No wonder with such a family record the carnation makes an atmosphere peculiarly its own! Even when bruised or cut it breathes on to bless others. So the essence of motherhood is love. In joy or sorrow, in laughter or tears, that mysterious perfume exhales its fragrance to bless all who come within the circle of its influence. There is no influence under God so potent in the formation of character as that of mother. That it is unconscious renders it none the less effective. Mothers are so careful about the clothes their child shall wear, do they know that out of the influence of their lives is being woven for him the coat of character that he shall wear forever?

The motherless boy hasn't had a fair chance in the world, he has run the race with a handicap. Great men have usually owed their achievements to their mothers, and they have not been slow to acknowledge it. But the motherless boy, or worse still, the boy with a worthless mother, is to be pitied. When the worthless son of a worthless mother, on his way to prison, asked to speak to his mother and bit off her ear he was not altogether to be blamed. She had robbed him of his birthright. The pride of America is its mothers. No nation is ever greater than its women. They are the makers of men. When Greece and Rome had mothers to train their children they stood without rivals, but when Greece produced a crop

of perfumed dandies, and Rome her jeweled debauchees like Otho, and matricides like Nero, God began to wipe out their glory as when one wipeth a dish, wiping it and turning it upside down.

IV. The broad field of growth of the carnation suggests to us "the charity of motherhood." The child is not the only learner in the home-school. She too has learned and the compass of her love is wider.

V. And its lasting qualities tell us of the faithfulness of motherhood. It is mother's love that faileth not. The father gives up in the sick room, but she forgets weariness and sleep and hopes on. He loses patience with the wayward child, perhaps exiles him from the home. Not so the mother. She never gives up. Hers is a love that will not let us go.

All honor to the mothers of men! In one of our universities there was a son of a widowed mother. She labored and toiled to keep him in school. She sold one of the plow horses rather than take him away. At the commencement he was graduated. He sat on the platform in his plain brown linen suit, no vest, but he was the honor graduate. When a beautiful gold medal was handed him, he stepped from the rostrum and walked to the back of the room where sat by the door a little old lady in black. He tied the blue ribbon with the great glittering medal around her neck. She buried her wrinkled face in her hands and wept like a child. And the great throng cheered and cheered again. It was "Mother's Day."

But every true woman knows that the honors should not rest with her. All her purity, beauty, love and faithfulness are at best, but dim reflections of these rays of divine light. She lays her trophies and honors at the feet of her Master, Mary's Great Son. In honoring her our hearts are lifted into the worship and praise of our Mother's God.

### How Sleep the Brave.

How sleep the brave, who sink to rest  
By all their country's wishes blest;  
When Spring, with dewy fingers cold,  
Returns to deck their hallowed mould,  
She there shall dress a sweeter sod  
Than Fancy's feet have ever trod.

By fairy hands their knell is rung;  
By forms unseen their dirge is sung;  
There Honor comes, a pilgrim gray,  
To bless the turf that wraps their clay;  
And Freedom shall awhile repair,  
To dwell a weeping hermit there!

—William Collins.

### Spiritual Growth

Matt. 6:27; Eph. 4:13; 2 Pet. 3:18.

Prof. Cropp, formerly Physical Director of the University of Col., has perfected a machine which, by means of practice, will increase one's height. One man gained two inches in two months.

It is possible for any Christian to become a giant in spiritual height by simply making use of the stated means of grace. A physical dwarf may be a moral giant.



## A MINISTER'S PROTEST!

The Reverend Byron H. Stauffer, pastor of the First Congregational Church, San Francisco, has recently come from Toronto, Canada, and he has been impressed with the small place which ministers often have in great public activities. He calls the tendency "The Make-it-Short Epidemic," and his comments which follow are pungent. Ministers everywhere will read his words with interest.

"The undertaker beamed on me as he took my hat and coat and whispered: 'Would you kindly make the service as short as possible?'"

"The groom in khaki handed me his marriage license and remarked, 'We would like you to use the shortest form.'"

"The veteran Y. M. C. A. secretary told 11,000 people at a Sunday afternoon Harry Lauder rally: 'Mr. Stauffer will now lead us in a very brief prayer.'"

"The assertion was made that at a certain university where I was to preach, 'They won't stand for more than twenty minutes of sermon.'"

"The toastmaster at a banquet asked me to 'say a dozen words of grace.'"

"The organist came into the vestry before the service to ask, 'Did you notice that there are five stanzas to that second hymn this morning?'"

"I asked that undertaker sweetly if the corpse had to catch a train. He solemnly replied, 'No, but I have another funeral.' I asked the groom whether his regiment was to leave for the Front so soon. He laughingly answered that he could stand up against a Hun cannon better than he could against a long wedding ceremony. That Y. M. C. A. man had me at a disadvantage I confess; he had committed me before that multitude, and I couldn't talk back till now. Neither could I give that collegian a hint as to my intentions in the way of length of sermon for fear that I might affect the attendance. But I couldn't stop short of forty minutes, though I confess to omitting some of the multitudinous items of the service. The remaining parts, performed with the deliberation due religious worship, took half an hour. That toastmaster received a jolt, but as the ritual in the lodge before the banquet and the speeches at the table consumed a total of six hours, I think the minute and a half in saying grace was not out of proportion. As to the organist, he got my sweetest smile and the assurance that we would sing the whole hymn. There I got even with the other five chaps.

"Whose fault is it that these requests are made? Have we done our parts, my brother preachers, so perfunctorily as to merit these hints? Or is it merely a sign of the rush of our age? I went to hear Harry Lauder, sat through a preliminary program of ninety minutes, heard Harry in songs and monologues another forty-five minutes and then listened to his war talk for thirty-five minutes more. No one went out, as far as I could see.

"May it be that those who manage the religious parts of public assemblies are too fearful of tiring the people? Or do we add religious items to programs where they have no

place with the notion that we must concede something to the practice of other days? Suppose we draw a clear line in this regard and then perform our devotional features with dignity and deliberation. I was present at a gathering where the singing of 'All Hail the Power of Jesus' Name' had no connection with what went before or what came after, and it was sung with a lethargy in keeping with the lack of purpose. And the leader, seeing the failure of the item, called out after the first stanza, 'Last verse, please.'

"The pulpit must set its face resolutely against the tendency of hurrying its worship. Let the preacher conduct funerals and marriages with unction and earnestness, impressing his hearers that his message and prayers are too important to be slurred over simply because someone is in an indecent hurry. We may also take it for granted that people come to church on Sunday with a desire to meet God. The Throne of Grace cannot be rushed. Nothing in the service may be done slovenly, nor performed just because it has had time-honored place on the program. There must be something intense about each item, and it must be conducted with a quietness and deliberateness in keeping with real worship. Better half the usual number of prayers, readings and musical selections, and have them executed so that they will lead the people in their unspoken supplications. Those strange, half-silent services of our Christian Science friends are evidences that people are not as much in a hurry at church nor as anxious for thrillers on Sunday as we imagined. Our first need is self-respect."

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You want to be true, and you are trying to be. Learn these two things: Never be discouraged because good things get on slowly here, and never fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—George MacDonald.

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I am about to sing of facts—Ovid.  
The great facts are the near ones.—Emerson.  
In this life we want nothing but facts.—Dickens.

Truth of any kind whatsoever makes great writing.—Hunt.  
The seal of truth is simplicity.—Boerhave.  
Facts are chieftains that winna ding.—Burns.  
Truth is the highest thing that man may keep.—Chaucer.

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A young man asked Henry Ward Beecher to find him an easy berth. He replied: "If you wish an easy berth, do not be an editor. Do not try the law. Do not think of the ministry. Avoid school-keeping. Let alone all ships, stores, shops, merchandise. Abhor politics. Do not practice medicine. Be not a farmer nor mechanic; neither be a soldier nor a sailor. Don't work. Don't study. Don't think. None of these are easy. Oh, my friend! you have come into a hard world. I know of but one easy place in it, and that is the grave."—Selected.



## THE DEMOCRACY OF AMERICA.

Herbert Hoover, U. S. Food Administrator, at a meeting of hotel men in Washington, recently, put the problem of food supply for the world at this time before them and made a remarkable appeal to them in this fashion:

"We meet at probably the most serious day in our national history since the Battle of Gettysburg.

Today our investigation shows that if we are to ship to the Allies the amount that is necessary to carry over, even the minimum of the bread supply, to their people, we must cut our own consumption by one-half.

Wheat is a durable grain. From the point of view of interallied feeding, wheat is absolutely vital. It is the one grain that we have that will stand shipment. It is the one grain that will serve. There is no reason why we should insist on having the most luxurious grain at this time, when it is our only transportable grain.

Now, we have founded the Food Administration on voluntary effort. If we are to accomplish this problem it must be accomplished by the voluntary effort of the intelligent people, the influential people of the community. If this democracy has not reached such a stage of development that it has in its people the self-denial, voluntary self-denial, willingness to sacrifice, to protect its own institutions and those of Europe from which our own were bred, then it deserves to go down under the German hand and take another form of civilization. A large number of our people are dependent on the baker, who cannot bake cereal products without a predominant portion of wheat. The working population must receive wheat bread to some degree, but that other section of our population can quite well and without any self-denial worth the mention, make that small sacrifice. Therefore, if we are to get the distribution of such wheat supplies as we must have for some sections of our population, it can only be if you and I and our kind are prepared to do without.

Now, in these times of social unrest there is one antidote. That antidote was never applied in Russia, and the result has been massacre. That antidote is a willingness for us to sacrifice more than we ask of those who have less to give. We must ask sacrifice from those who give from plenty, not from those who would have to give from their necessities. This is a sacrifice that is small in figure, but I can assure you there is no message that I can send the Food Controllers of Europe today that will carry such weight and such encouragement to their people as to be able to say that every first class hotel in the United States has, for their sake, abolished the use of wheat."

When before in the history of the world has a government gone to the richer classes and asked of them a sacrifice that it did not ask of the poor. We betray our underlying thought in our phraseology. We call the rich, the upper class, the privileged class. From the middle ages until now the exactions of taxation and restrictions generally have pressed disproportionately upon the poor. And lo! here comes Mr. Hoover to the rich, to the habitués of first class hotels, the dwellers in

the mansions of luxury, and expectantly appeals to them to sacrifice their preferences, not only for the suffering ones across the ocean but for the toiler in our own land.

And his remarks were received with great applause! Who says America is not, after all, a land of ideals!

## MONOTHEISM AND THE JEW

It has been remarked that Christianity has encircled the globe. America, having received the religion of the Christ through Europe from Asia, has for some years been sending missionaries back to Syria, the land of Christ's earthly sojourn. But perhaps a still harder task confronts us. Only the Jew, of all races, saw the truth that there was, there could be, but one God. The world is indebted to the ancient Jew for the truth of monotheism. Has the modern Jew lost his ancient heritage of truth and is it our task to give it back to him?

A writer in *The Watchman-Examiner* tells of an interview with some Jews, and gives us food for thought. He says:

The Jewish proprietor of the delicatessen store said that he had been born in Russia and came to America as a boy of ten. America was the best land, the second promised land for the Jews. He was proud that he was a Jew. Did he go to the synagogue? No, except once a year at the Passover, which he observed as a national holiday, without religious significance. No, the Passover had no spiritual meaning for him. Whatever spiritual values were in it were imaginary, and their worth had long since passed. Was he a believer in God? No, not for a moment.

His wife chimed in:

"Believe in a God? Why should we do so? Will that help any of us and put food into our children's mouths? Did it ever benefit any one, even a Jew, to believe in a God?"

The husband interrupted:

"That idea of a God is gone forever, and only about twelve and a half per cent, of the Jews that you find walking up and down the streets here by the thousand believe it at all."

Another Jew sitting by, a man of about forty, joined in:

"I, too, was born in Russia and have never forgotten the language. Indeed, I have taught it, but that exploded idea of God is hardly worth talking to-day. I am a Jewish atheist."

As I questioned him, he continued:

"No, I don't want my people to intermarry with the Gentiles, but I have no religion." He did not believe in the return of the Jews to Palestine and stoutly argued against the plan. Seeing that I was surprised at what he was saying, he said:

"Perhaps you would like to know where that idea of God came from." And then he offered this explanation: "Abraham, ah, he was the man that had the thought first. The people in his part of the world were having a hard time, and one day sitting in his tent he suddenly created the idea of a God. The people had great respect for the man and accepted his statement. Others took up the matter and the Jewish people have until lately pretty strongly held to the belief. Abraham was a smart man to have thought that thing up, but his idea of



God was simply made up to fit the special needs of his people, like many a thought that gets a long way from the place in which it started. Abraham was a shrewd man and worked out this plan of a God in such a wise way that the people said it must be surely true. Yes, I admit it, the Jews for a long time have believed what Abraham told them, but most of them don't believe in a God any more."

The Watchman-Examiner makes no comment on this surprising story but this question comes to us: Must America plan to give back to the Jew his own great thought of monotheism? No wonder the Bolshevik leaders went back to Russia from New York ready to overturn the law and morality of a nation. America must offer all comers something more than material prosperity. She must put into the melting-pot a knowledge of God.

## A GARDEN AS A HELP FOR THE RURAL PASTOR.

### One Pastor's Experience.

In the spring of 1909, I became pastor of a charge of four churches in the southern part of Pennsylvania. The salary was \$525 and parsonage. It was necessary to keep a horse and buggy to do the work of the charge. Though the donations and perquisites were a little greater there than in some places, yet very close economy or extra income was necessary to meet expenses and maintain a suitable home.

There were many gardens in the small town in which we lived, and as there was about one-sixth of an acre of good alluvial soil about the church and parsonage, we used it for that purpose. Previous experience had taught us that such a garden would greatly reduce expenses. We resolved to get all we could from this piece of ground.

A neighbor plowed and harrowed it for me. After it was leveled off and put in proper condition, we planted it with about thirty varieties of vegetables. We began planting the harder ones as soon as the weather permitted in the spring and continued until we thought nothing would mature, then we sowed wheat where the vegetables were removed. This furnished green food for the chickens in the winter.

Such vegetables as peas, lettuce, sweet corn, etc., we planted only a small patch at one time, at intervals of one or two weeks apart, that we might have fresh vegetables as early and as late as possible, using both early and late varieties. Where the early vegetables were we planted late ones as soon as they were removed. Where this was not possible, we made the rows farther apart, then planted later ones between the rows. Thus we secured two crops from the most of the ground.

All the vegetables needed for the table, for a family of three with frequent guests, were produced. Our table was supplied not only for a short time in summer, but by drying, canning, pickling and storing, we had plenty of wholesome food of this kind the entire year. In addition, we sold and gave to our neighbors much that grew in that garden; the sales

amounting to over \$25 in a year when prices were much lower than at the present time.

Of course the question of the social standing of a pastor who does such a thing will be raised. Some thought we were too much like farmers, but as gardens were very numerous, those who criticized received little sympathy. One good old deacon, in defending us, said, "If he did not have a garden, you would say, 'he is too lazy, he wants us to carry such things to them.'" At that time we could not defend ourselves by pleading patriotic reasons. This piece of ground 80 by 90 feet helped us to preach the gospel for six years in a place where some ministers could not be induced to locate.

In that time improvements costing about \$3,500.00 were made to the churches. The benevolent offerings were increased; and about 160 members were added to the churches. I preached from about 160 to 180 times in a year, frequently using the same sermon several times. I can truthfully say my studies and pastoral work did not suffer on account of the garden.

My experience satisfies me that pastors of country charges can, without loss of self-respect or without impairing their efficiency, produce all the vegetables needed for their families. They can thus add to a small income by reducing expenses.

The needs are a few simple tools, some seeds, a piece of ground from one-eighth to one-fourth of an acre, a little knowledge of soils, and of cultivation, of plants and of plant pests, and of the climate of that part of the country. There is one other need, a willingness and ability to do some good hard physical labor of from six to ten hours a week, which causes blistered hands, tired back, and soiled clothing.

## A PHYSICIAN WHO FOUND TIME TO WORSHIP.

The Christian Work tells of the death of a physician in New York City who had had a large practice, and who was a professor in one medical college, acting physician to two hospitals, and consulting physician for two more. He was a member of some dozen of clubs, medical, philanthropic, and literary. He was an author of many magazine articles and not a few books. This man, who died in his eighty-fifth year, had been for fifty-two years a deacon of the Broadway Tabernacle, New York City. Up to his last days, as long as his physical strength held out, he was found at the church service on the Sabbath and at the Wednesday evening prayer-meeting. He taught a Bible Class for twenty-five years.

Does not the story of this man answer many statements made about business men and scientific men, and literary men,—their relation to religion and to the church?

Who was this man? William Hanna Thompson, son of William McClure Thompson, one of the American Board's first missionaries to Syria, author of the two volumes of "The Land and the Book." Perhaps there is something in heredity.



# METHODS OF CHURCH WORK

E. A. KING

A great many people think of May as the "Mothers' Day" month and this year of all years the mothers of the world will be especially remembered. There ought to be Mothers' Day programs in every church in the world this year. Make as much of it as you can.

\* \* \*

Have you seen the church growth statistics for 1917? We have seen a list of 51 Christian bodies in the United States and the gains for one year are as follows: 805 ministers, 705 churches, 572,135 members. Nearly two churches a day have been organized and 1,567 new members per day have joined the churches. This proves that the Christian church in this country is not dead, and that it is not simply marking time, but the gains are small compared with equipment, resources, and energy expended. Let us make a better record for 1918.

\* \* \*

Are you reading much these days? The editor has just read two remarkable books. One is "An American Physician in Turkey," by Clarence D. Ussher, M.D. (Houghton Mifflin Co., Boston, \$1.75) and "With Our Soldiers in France," by Sherwood Eddy (Association Press, New York, \$1.00) and we hope that every minister who reads this paragraph will read these books at once if possible.

\* \* \*

The minister will find strong meat for brain and heart in these books. "Recollections," by Viscount Morley (2 vols. Macmillan, New York.) "The Soul of Democracy," Edward H. Griggs (Macmillan, New York). "Christian Ministry and Social Problems," Bishop Chas. D. Williams (Macmillan, New York). "The Theology for the Social Gospel," Walter Rauschenbusch (Macmillan, New York). If we are to be leaders instead of followers we must read, read, read! It is difficult, in these strenuous days to find time, but it is necessary to do so or fall behind in the procession. The Expositor will tell you of books that really help.

\* \* \*

When you see an interesting method in this department and are induced to write to a brother for samples of his literature please **enclose postage**. One of our readers writes us that since we have reproduced one of his illustrations he has been almost swamped with requests for the loan of the cut, or sample folders, etc. He got as many as three and four letters a day and many of them contained no postage for reply!

\* \* \*

Letters continually come to us expressing appreciation for the helpfulness of this department. We thank you all for these words of encouragement. Now send us some of your literature, church calendars, sermon topics

and tell us of some of your successful plans. Send everything in the way of a method to us here at 73 South 15th Street, San Jose, California, Rev. E. A. King, editor.

## A MOTHERS' DAY SERVICE.

The following service was used by the First Baptist Church of DeLand, Florida, Rev. Charles L. Collins, pastor:

Instrumental prelude

Processional Hymn—

Call to Worship—

Mothers' Day Doxology—

Praise God for Mother, home and love,

Praise Him for Bible from above,

Praise Him for Church and Country dear,

Praise Him for Christ throughout the year.

Prayer of Invocation

Hymn

Responsive Scripture Lesson—

The Minister—My son, hear the instruction of thy father and forsake not the law of thy mother.

The People—Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

The Minister—A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

The People—Hearken unto thy father and despise not thy mother when she is old.

The Minister—Whoso curseth his father or his mother, his lamp shall be put out in blackness of darkness.

The People—Children, obey your parents in all things; for this is well pleasing unto God. Song—"Mother"

The Morning Prayer and Choir Response.

"The Mothers' Hymn"—Tune, Duke Street.

Lord, who hast given for all mankind

Our helpful toils and tender cares,

We thank Thee for the ties that bind

The Mother to the child she bears.

All-Gracious! grant to those that bear

A mother's charge the strength and light

To lead the steps that own their care

In ways of love and truth and right.

—Bryant.

Offerings

Offertory Prayer

Anthem

Address

A Hymn of Invitation

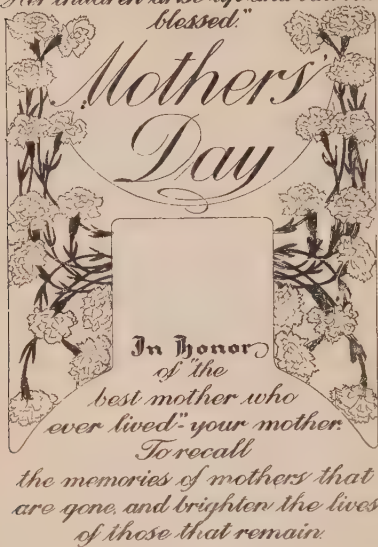
Benediction and Vocal Postlude.

## FOR A MOTHERS' DAY FOLDER.

The following design for a Mothers' Day program is very suggestive. It was sent to us a long time ago and we do not know where it came from. It was originally printed in black and green. Copies of this cut may be had of the Expositor for seventy-five cents.



*"Her children arise up and call her  
blessed."*



#### MOTHERS' DAY SOUVENIR PROGRAM.

The Woolverton Co., Osage, Iowa, provides a very attractive folder for Mothers' Day. Write to them for samples and prices.

#### Object of Mothers' Day.

To brighten the lives of our Mothers and to make them more honored, loved and protected by their children.

To remind sons and daughters, especially busy, successful men and women, of the unselfish devotion of their mothers, and possibly of their own selfish neglect of their parents.

To ask men, women and children to make their Mothers feel this May day, that in her children's hearts she is "Queen of the May."

#### How to Observe the Day.

Every man, woman and child who feels that he or she had or has the best Mother that ever lived, is asked to observe the day by wearing a white carnation in honor of his Mother, and as a badge of love and loyalty; also to help the observance of the day by giving a white flower to at least one other person.

The white carnation is preferred if it can be obtained, because it is thought to typify Mother Love, its color standing for purity; its flower, beauty; its lasting qualities, faithfulness; its fragrance, love; and its wide growth, charity.

Show your Mother some special kindness this day in words of affection and appreciation; by a gift or a visit to her, or by a letter if absent from her. If she be not living, bless the life of some other Mother in memory of her.

Attend our morning church service, where all Mothers will be treated as Guests of Honor and the whole service planned to cheer and encourage them and to admonish children to more love and care of them.

#### HOW ONE CHURCH HELPS MOTHERS.

The following story by Mary North Blakeslee in the "Congregationalist" is of more than passing interest this month of Mothers' Day celebration.

Twenty-one years ago a plan was set on foot in the United Church of New Haven, Ct., to reach a class of women who never went to church—not because of indifference, but because they were busy mothers of young children, and wives of working men, and could attend neither morning nor evening services.

"Let us have a service of our own, some time when we can come," they said.

The pastor and his wife gave the matter careful consideration, and with the co-operation of a committee of six women arranged an informal service for Sunday afternoon, to be held in the Chapel at four o'clock.

Through all these years this service has had its own helpful place in the life of the church, and the attendance has been full and constant. It began with a membership of 5 which now has grown to 204, including the children cared for.

The service opens with the singing of familiar hymns and a responsive Scripture reading, followed by prayer by the leader, who is usually the pastor's assistant. Then comes a talk on some subject which has a direct bearing of helpfulness and inspiration for the women—practical applied Christianity.

The pastor speaks on one Sunday of each month. Women of the congregation, or friends from outside are heard on the other Sundays. The topics are as varied as the speakers but always with a deep religious spirit.

The services close with the singing of the Mothers' Hymn, printed on a large square of cardboard, which stands just back of the desk. God help us mothers all to live aright;

And may our homes all love and truth enfold,  
Since life for us no loftier aim can hold  
Than leading little children in the light.

There is a seashore cottage, provided and cared for by the church, called Play-Ridge, where they go in relays for a short vacation free of charge.

A part of the practical work of this organization is the Coal Club. The church furnishes the financial backing to justify the coal dealers in delivering coal in small quantities at the retail price per ton. Careful accounts are kept with each woman by one of the church committee. They pay in small sums each week, and are prompt and reliable.

#### THE INFLUENCE OF MOTHERS IN THIS WAR.

Churches located near army camps this year should plan to make use of Mothers' Day. The following illustration taken from "Association Men" for March, 1918, shows an exhibit of Mothers' letters and Mothers' photographs. A thousand mothers of soldiers at Camp Sherman were asked to write unsigned letters to the boys and to send their photographs. You see these letters and photographs as they were put on exhibition in the Association hut. The men hung around these for days. One man said,



"Mother may not have raised her son to be a soldier, but she did not raise him to be a coward either."



Much may be made of this picture and incident for the "boys" good. A real appeal in the name of motherhood goes straight to the soldier's heart.

#### ILLUSTRATING THE LESSON.

We clip the following from the "Sunday School Notes" of the calendar of the First Presbyterian Church of San Jose, Calif. It is suggestive and may help others:

#### Let Our Balopticon Help.

By clipping pictures and charts from magazines and newspapers, teachers can quickly gather enough material for a valuable hour with the Balopticon, which throws projections from opaque copy. Several classes have already used the machine to good advantage. It is permanently installed in the kitchen and may be used by classes in the order of their request.

#### THE "WAR ROLL" FOR SOLIDERS.

We have heard it said several times that the Y. M. C. A. does not provide adequately for the religious life of "our boys" at camp so we have to send denominational workers to look after the men from our churches. Personally we believe the Association is all right and that churches and ministers should work through the Association and not separately.

The following "War Roll" gives a side light on what is being done for the spiritual welfare of the soldier. It is used at religious meetings and in Bible classes, etc.

"I hereby pledge my allegiance to the Lord Jesus Christ as my Saviour and my King, and by God's help will fight his battles for the victory of his kingdom."

Under this is a place for name, regiment, regimental number, camp, home address, member of what church, church preference, date.

This card is returned to the National War Work Council, New York. A stub bearing a copy of the pledge is given to the soldier and he is asked to keep it in his Testament.

The writer has been notified upon occasion of young men from his church who have signed the War Roll so we know that the system works. Give the Y. M. C. A. your best support. It is doing a wonderful work.

#### HOW TRINITY CHURCH OBTAINED A SIGN.

Rev. Paul Livingstone, pastor of Trinity Evangelical Lutheran Church of Wrightsville, Pa., tells us how he secured a changeable letter sign board for his church.

The membership is only 166 and it was feared the church could not afford such a sign. Mr. Livingstone tells us the story.

"We had an entertainment as an attraction, and had about sixty people, including boys and girls selling tickets. There was no price of admission set for the entertainment. Each person was expected to give as much as he desired toward the cost of the Changeable Sign. The following card

### Frey Instrumental Trio

Violin, Viola and Piano

Friday Evening, February 15th, at 8 P. M.

In Lutheran Church

Receipt for 25c 50c 75c \$1.00

Receipt for Any Amount

If you desire drop this into the plate as a collection at the entertainment.  
Purpose to get money for changeable Sign

MEN'S BIBLE CLASS

was given as a receipt to each person subscribing. The cards were put into the offering plate at the entertainment. Owing to the way the ticket is arranged most people were too proud to give less than 25c whether they thought the entertainment worth it or not! Many gave a dollar. The sum realized was \$76.50."

#### FRAME THIS PICTURE!

Pictures are powerful inspirations and the minister's study should be supplied with good ones. By all means frame "The Christ Head" by Hofmann in the Ladies' Home Journal for March, 1918. It will cost you only fifteen cents for the picture and about \$2.00 for a good frame.

#### ONE WAY TO OBSERVE AN ANNIVERSARY.

The board of deacons and the board of trustees of a church in Ambler, Penn., planned to celebrate the third anniversary of Rev. R. L. Mayberry's pastorate by getting out record-breaking congregations. They sent out a letter to the whole church and urged the people to be on hand with a surprise attendance to hear his anniversary sermon.

Inasmuch as every pastor rejoices in a large congregation this is a splendid anniversary "gift." Why couldn't church officers do this thing several times a year?



## MR. ODELL'S MESSAGE TO MINISTERS.

Every clergyman ought to read Rev. J. H. Odell's article about Ministers and the War in the February "Atlantic." This is not the place to discuss it because it is not a "method" but we can reproduce one paragraph.

"But men everywhere are groping for the essential things, they are demanding an immediate and a spiritual interpretation of the awful drama in which they are both voluntary and involuntary participants. They must have it or lost both reason and faith. . . . If the devotions and the discipline of the clergy have not fitted them to lead the people when these and kindred questionings are articulate and inconsistent, what place can the ministry expect to hold, or what vital part is it likely to play, in the cosmic rehabilitation which must follow the war? Spiritual opportunities such as those of today come but rarely in the life of the race; common and even gross men are now willing to think and act upon a lofty plane which the choicest saints and most intrepid thinkers hardly reached in days gone by; a manumitted mob has crossed the Red Sea and asks the nearest way to the Promised land."

## HAVE A FLAG IN YOUR CHURCH.

We have just had a beautiful silk flag with staff and eagle presented to the church. A member of the G. A. R. and of the church made the presentation speech.

We had thought we could not afford a large flag so did not try for any until we discovered we could buy a dyed silk flag 4 x 6 feet, with staff and eagle for \$13.00. Lewis Fink & Sons, Dept. 25, Philadelphia, Pa., and Victory Flag Mfg. Co., Dept. X, Peoples Gas Bldg., Chicago, furnish flags at reasonable prices. We are sure that many of our readers will be glad to know this. A real bunting flag is very expensive, but the dyed silk flag is beautiful and just the thing for indoor use and is very reasonable in price.

## TELL YOUR PEOPLE ABOUT JERUSALEM.

Now is your opportunity to talk to a large audience about Jerusalem. They are interested because it has come into the possession of the British. The papers have been telling the story and the people are eager to hear about the history of the city of Zion.

Lantern slides of Jerusalem may be rented of any lantern slide firm like Underwood of New York. We had a moving picture reel of "Jerusalem and the Holy Land" from the Atlas Educational Film Co., 821 Market St., San Francisco. Information about Jerusalem may be found in any Bible Dictionary and current periodicals have short articles. By taking advantage of such an opportunity you can tell the people the gospel story and drive home a lot of truth. The January, 1918, "Current History" (New York Times 25c) contains three splendid articles on Palestine and Jerusalem.

## HAVE A MEMORIAL COMMITTEE.

"This Committee has been quietly at work during the year, performing a service in the name of the church which we feel to be important and which we know is often greatly appreciated.

"By sending flowers, by attendance whenever possible, of one or more members at funerals, and in other ways, we have tried to express the regard of the church for those who have passed to the higher life and its sympathy for those of our members who have been bereaved."—The First Congregational Church, Oakland, Calif.

## FOR YOUR CALENDAR.

### How Long Shall I Give?

"Go break to the needy sweet Charity's bread; For giving is living," the angel said. "And must I be giving again and again?" My peevish and pitiless answer ran. "Oh, no," said the angel, piercing me through, "Just give till the Master stops giving to you."

## PUT THIS ON YOUR CALENDAR.

"The power of the pulpit is determined to a large degree by the ear of the pew. Does your pew have ears?"

The Church was never intended for a dormitory where none but tired and sleepy Christians are wont to come. It is to be the barracks of Christian warfare where soldiers of the Cross obtain training, ammunition and direction for the warfare.

Your life is not at its best until it is definitely and consciously linked with God. The Church offers to assist you in this linking process.

## FRUITFUL MID-WEEK SERVICE AT KANSAS CITY.

Westminster is using a plan for the mid-week service that has more than doubled the attendance and greatly increased the interest in the meetings. The program consists of songs, prayer, a Scripture reading and a consideration of the special topic.

Three persons are assigned to speak eight minutes each on some phase of the general subject. These addresses are followed by a general discussion, the participants being limited to three minutes each. Twenty minutes are allowed for the opening exercises, twenty-five minutes to the three selected speakers and fifteen minutes are taken for voluntary discussion.

The following subjects illustrate the main features of the program of the Westminster mid-week service:

Forms of Government and the Progress of Christianity.

Is God Disciplining Americans by the Great War?

Women and the War.

Sabbath Observance in Summer Time.

Our Progressive Comprehension of God.

The Democracy of Jesus.

The Church and the Coming Treaty of Peace.

How God Reveals Himself to Men.

Burden Bearing.

The Golden Rule.

How render unto Caesar the things that are Caesar's?

The Manifestations of God.

The Right Use of Wealth.

Effects of the Great War.

Christian Opportunity in Asia Minor.



Westminster is trying most effectively, as the Scotch cobbler Arthur McQuaid would say, to "weave the Sairmon on the Mount into the Wairks of Men."

### HAVE BAPTISMS CHILDREN'S DAY.

The Rev. Arthur H. Adams, of Mingo, Iowa, made the baptism of children a feature of Children's Day.

Mr. Adams turned to his card index of the parish and counted seventy-five unbaptized children among the church families! He was greatly surprised, but determined to make an attempt to get them all! He made a house to house visitation. As a result he baptized sixty-four out of seventy-five on Children's Day and five others later, making a total of sixty-nine out of the seventy-five.

### A STRIKING AND FORCEFUL CARD.

The following illustration from a Pennsylvania Church invitation is a very impressive tract in itself. We think it came from the press of J. E. Bausman, 542 East Girard Ave., Philadelphia. (It would pay you to send to him for a package of samples.)

*The Great  
Question?*



### BOOKS TO REVIEW SUNDAY NIGHT.

The reviewing of books Sunday evenings at church accomplishes more good than some are inclined to think. Take for example Sherwood Eddy's, "With Our Soldiers in France," (Association Press, New York, \$1.00). Here is a man who is thoroughly Christian, a Y. M. C. A. man of distinction and wide influence. He goes to France to study the soldiers, but chiefly to preach the Gospel to them. He writes of his experiences for the Christian people at home. The book is wonderfully illuminating and is one that every Christian man and woman ought to read.

The book is not for sale in our city. We know of no one in the city who has the book, therefore, we reviewed it on Sunday evening. The review is now printed in the daily paper and is through that medium distributed to many thousands of people in this region. We believe it to be the province of the pulpit to do this kind of service. The preacher with brains and devotion need not feel that he is simply acting as a mouthpiece for some one else. There is plenty of opportunity to use one's originality, and introduce a personal message.

Book reviewing is an art, of course, and must be cultivated. Not every minister can do it well, but the ability can be acquired and

when once mastered places in the minister's hands a real power for good.

"What the War Is Teaching," by Charles E. Jefferson (Revell Co., New York, \$1.00) would make a splendid book to review. It consists of five chapters: "What the War Is," "What is in Man," "The Inexorableness of Moral Law," "What Armed Peace Leads To," and "The Indispensableness of Religion."

Why not take Walter Rauschenbusch's "A Theology for the Social Gospel" (Macmillan, New York, \$1.50) as the basis of a series of Sunday evening lecture-sermons? There are 19 chapters in the book and they deal constructively and interestingly with the Bible basis of the social gospel. We are all interested in hastening the coming Kingdom of God. Rauschenbusch helps us to see what the theological basis for practical Christianity really is.

### HELP THE LEPERS.

We have just had a visit from Mr. W. M. Danner, American Secretary of the Mission to Lepers (158 Fifth Ave., New York). He is trying to interest all our churches in the mission to the lepers of the world. He told us that there are 1,000 lepers in the United States. This mission is interdenominational and works through our usual church agencies at home and abroad.

Send to the New York office for a package of literature containing a "Program for a Missionary Meeting." You will be startled and amazed but you will be glad to know how to help. Jesus commissioned his church among other things to cleanse the leper. Mr. Danner shows how you can share in this work without interfering with your other missionary enterprises. We have known Mr. Danner for years and you can be sure he is doing a wonderful work. Get his literature and see what it is.

### LOOK AT THIS.

"Life and Labor" is a new magazine edited in the interest of women and industry by Mrs. Raymond Robins and Sarah Cory Rippey, 139 N. Clark Street, Chicago. A great many of our readers are pastors in industrial centers and they should surely know of this new venture and aid it if they can.

### HELPING CHURCH MEMBERS TO BE EFFICIENT.

Rev. S. F. Langford, pastor of the First Baptist Church of Sacramento, California, has hit upon a fine plan of gearing up his business men and women to definite Christian work for Christ and the Church. The letter is so good we reproduce it here and hope that many of our readers will undertake something like it. To Members of the First Baptist Church of Sacramento Who Are Connected with Business Concerns.

Dear Business Member:

Moved by an earnest desire to make our church more effective in this city and so fulfill God's will through us, I am writing this letter, asking you along with others to do a certain definite work for Christ. This letter is being sent to those who are in buildings where a considerable number of people are em-



ployed. Because of the opportunity which your position affords I am asking you therefore:

First—To act as our church representative in your place of business and to take a deep and prayerful interest in the spiritual condition of every one in the same building. Second—You are asked to create opportunities for religious conversation every day and to find out tactfully those who do not attend church and who do not know Christ as Saviour and Lord and to begin at once to pray for their conversion.

Third—You are asked also to use your influence and personal invitation to attract people to the services of our church. Occasionally you may be able to hand others in the same building printed matter which may contain some spiritual message

or which may be an invitation to the church services.

Whenever you have reason to believe that those you are working with are becoming interested in the church or are under religious conviction, I wish you would report to me personally, and I will be glad to join with you in working for their salvation. In all this kind of work, and there is none more glorious, you are asked to petition God in the name of Jesus for the privilege of being used by the Holy Spirit and without doubt as to God answering your prayer, believe that before the day is over the Holy Spirit will lead you to do some work which will redound to the glory of God. Trusting that we may soon be working together in this great matter, I remain,

Yours in his service,

## SERVICE FLAGS and BANNERS

Displayed by Churches, Families, Lodges, etc., in honor of those in the Service. One Star for each man.



### Bull Dog Bunting SERVICE FLAGS—Fast Colors

2 x 3 feet... \$1.25	4x 6 feet... \$4.00	8x12 feet... \$10.00
2½x4 feet... 1.75	5x 8 feet... 5.50	10x15 feet... 18.00
3 x 5 feet... 2.50	6x10 feet... 7.00	12x18 feet... 23.00

Three smallest sizes have one, two or three stars sewed on; larger sizes, any number of stars sewed on at 9 cents each. Spaces may be provided for later additions. Loose stars, 50 cents dozen. (Any size without stars at above prices, if desired.)

### SILK SERVICE BANNERS—For Inside Display

Complete with Yellow Silk Fringe, Yellow Silk Cord and Tassels, and Hanging Bar

1 x 1½ ft..... \$ 2.50	3 x 5 ft..... \$17.00
1½ x 2 ft..... 5.50	4 x 6 ft..... 27.00
2 x 3 ft..... 10.00	5 x 8 ft..... 40.00
2½ x 4 ft..... 13.00	6 x 10 ft..... 50.00

These prices do not include stars. Any number sewed on (both sides) at 25c each. Spaces may be provided for more. Loose stars, 10c each.

### WOOL SERVICE BANNERS—For Inside Display

Complete with Yellow Silk Fringe, Yellow Silk Cord and Tassels, and Hanging Bar

3 x 5 ft..... \$10.00	5 x 8 ft..... \$20.00
4 x 6 ft..... 15.00	6 x 10 ft..... 25.00

Stars sewed on, 15c each; loose stars, 75c dozen.

NOTE.—The maximum number of stars the various size flags and banners will hold is as follows: 1 x 1½, six; 1½ x 2, eight; 2 x 3, twelve; 2½ x 4, sixteen; 3 x 5, twenty; 4 x 6, forty; 5 x 8, fifty; 6 x 10, seventy-five; 8 x 12, one hundred. If less than the maximum number of stars are ordered on a certain size, we use larger stars. We suggest that we be permitted to change size of flag or banner if, in our judgment, it is too large or too small for the number of stars indicated.

### U. S. FLAGS—Stars and Stripes

Now is the time to replace your American Flag, while prices are low. These Flags are made of BULL DOG BUNTING, the best for Endurance. Colors Guaranteed Fast.

3 x 5 ft..... \$ 3.00	5 x 8 ft..... \$ 5.50	8 x 12 ft..... \$11.00
4 x 6 ft..... 4.00	6 x 10 ft..... 7.50	10 x 15 ft..... 16.50

Sizes 4 x 6, 5 x 8 and 6 x 10 have Embroidered Stars; other sizes Sewed stars. All have sewed stripes.

### SILK U. S. FLAGS

4 x 6 ft. Embroidered Stars, sewed stripes..... \$26.00
Yellow Silk Bullion Fringe, Yellow Silk Cord with 7-inch Tassels, Solid Brass Eagle, Two-Piece Ash Pole, extra... 19.00
COMPLETE OUTFIT..... \$45.00

Send in your order NOW! No deposit or cash in advance required from Churches or Societies. All flags promptly mailed via insured parcel post, we pay postage.

**LOUIS FINK & SONS**

:

**GOOD FLAGS**

66 NORTH 7th STREET

PHILADELPHIA, PA.



## A CHURCH COVENANT.

Rev. Robert M. Pratt, Coupeville, Wn.

In the Freedom of the Truth,  
And in the Spirit of Jesus,  
We unite for the Worship of God  
And the Service of Man.

### SEND FOR THIS TODAY.

Underwood & Underwood, 417 Fifth Avenue, New York, have just issued a new and complete catalogue of lectures and lecture sermons illustrated with lantern slides. There is nothing like it anywhere and there are no better illustrated lectures in the World. Every minister who uses a stereopticon and reads these words should send for a copy of this catalogue at once.

### MINISTRY TO TUBERCULARS.

Rev. S. C. Dickinson, pastor at Colorado Springs, Colo., writes us as follows:

"One of our peculiar forms of service, here, is to get in touch with tuberculars who are here to 'Chase the cure' and bring them a bit of cheer if they have no other church connection. I should be glad if you could put in a note to the effect that we will gladly call on any such if name and address is sent us."

This is a generous offer of service and from personal knowledge the writer knows that any letters sent to Mr. Dickinson will find a wel-

## AN UP-TO-DATE SUNDAY SCHOOL.

Many pastors and superintendents desire such but do not know just how to make the change. Get "MAKING THE OLD SUNDAY SCHOOL NEW:" Reorganizing the School, Remodelling the Building, Graded Lessons, Training Teachers, Expression Work, the Gary Plan, etc. All from actual experience. Send 55c to Rev. E. A. Miller, Cuyahoga Falls, Ohio. Book by return mail.

### A RELIGIOUS SECRET ORDER

Mr. Geo. W. Coleman, president of the Northern Baptist Convention, said of the order of Christian Yokefellows: "It has all the lure of secrecy with none of its faults, all the charm of manly fellowship with none of its dangers, all the power of concentrated action with nothing of its tyranny, all the robustness of Christianity without many of the frills sometimes attached to it. I was greatly impressed with the quality of the men in its membership, their devotion to the organization, its practical objectives, and the genuinely spiritual tone pervading the organization." Address: Rev. W. T. Dorward, 261 Nineteenth Street, Milwaukee, Wis., and mention THE EXPOSITOR.



## INCREASE YOUR ATTENDANCE By Using ILLUSTRATED PRINTING

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. Worth many times the price for ideas and suggestions it contains

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# FREE

Without expense to you, you may secure handsome U. S. Flags for your home or schoolroom, absolutely free and without effort.

Upon application, we will send you 50 highly polished enamelled metal U. S. Flags, or Flag Bows, for which your pupils will find ready sale at ten cents each.

On receipt from you of the proceeds of \$5.00 we will at once forward you, charges prepaid, either:

1 only 5x8 All Sewed Cotton U. S. Flag,  
with embroidered stars

OR

1 only 32x48-inch Printed U. S. Silk Flag

OR

1 only 16x24-inch Silk U. S. Service Flag  
mounted on spearhead staff with cord  
and tassels, and fringed.

Write us, advising whether you prefer U. S. Flags, or Flag Bows, and we will at once forward you fifty, postpaid.

Price List on Flags mailed on request.

**VICTORY FLAG MFG. CO.**

Peoples Gas Building

134 So. Michigan Ave., Chicago

# PRINTING

For

**Mothers Day and  
Patriotic Occasions**

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### RED CROSS LECTURE.

We have had so many requests for information regarding up-to-date illustrated lectures on the "Red Cross" that we are pleased to inform our readers that the Underwood Company (416 Fifth Avenue, New York) are having such a lecture prepared by Mr. Townsend, the editor of the "Red Cross Magazine." It will be ready by the time this magazine reaches you.

### REAL "WHIZ BANG" ANTI-CIGARETTE AMMUNITION.

We have never seen any thing better in the way of an effective antidote to the cigarette. Print it, distribute it far and wide. (It bears the imprint of W. M. Tomlinson, 225 Madison St., Seattle, but is not copyrighted.)

"Ask Dad—He Knows."

By Charles R. Scott.

What do Connie Mack, Mike Donovan, "Home Run" Baker and other well-known athletic men say about cigarettes?

Ask Dad—He Knows.

Why does the Fire Department in many of our cities forbid smoking in factories, offices, etc.?

Ask Dad—He Knows.

What poisons are found in the paper and tobacco of some cigarettes?

Ask Dad—He Knows.

What effect has nicotine on a cat or frog?

Ask Dad—He Knows.

How many students who smoke cigarettes graduate at the head of their class in college?

Ask Dad—He Knows.

Why do so many business firms refuse to employ cigarette smokers?

Ask Dad—He Knows.

Why does the State have an act to prohibit the sale or gift of cigarettes to any person under the age of 18 years?

Ask Dad—He Knows.

What effect does cigarette smoking have on scholarship as shown by school records?

Ask Dad—He Knows.

How many railroads refuse to engage men who smoke cigarettes?

Ask Dad—He Knows.

Does cigarette smoking decrease or increase the heart action?

Ask Dad—He Knows.

What do the best medical authorities say about boys smoking cigarettes?

Ask Dad—He Knows.

Why do athletic coaches require abstaining absolutely from all forms of tobacco while training?

Ask Dad—He Knows.

Why are the majority of boys who are brought before the courts cigarette smokers?

Ask Dad—He Knows.

Why do Cigar Makers' Unions fine any members smoking cigarettes?

Ask Dad—He Knows.

If Dad can't answer, ask Ma—she'll know!

### HYMNS OF PATRIOTISM.

Many of our church hymn books do not contain the patriotic hymns we are singing these days. The Pilgrim Press, Boston, has sent us a folder called "Selected Hymns of Patriotism" containing about fifteen hymns suitable for insertion in any hymnal at \$3.50 per hundred. Music and words are provided. It also contains a "War Litany." It can be used separately as a pamphlet. Send for a sample and mention the Expositor.

### ON THE "UTAH FRONT" IN 1917.

From July 17 to Nov. 6, 1917, the workers of the Utah Gospel Mission

Held 97 of its special Gospel Meetings, in 30 places, with 10,000 people present. Of these the Secretary conducted 77, in 18 places, with nearly 9,000 present (half the population), preaching an average of every other night during the 112 days.

Visited over 5,000 Homes, containing some 28,000 people, with our careful colporter calls, in 35 places.

Used about 600,000 pages of our special gospel literature, free, with careful explanation, incitement and instruction.

Sold over 700 Bibles and Testaments, and about 200 Gospel Song Books.

Probably nine-tenths or more of the people reached were Mormons, of whom scarcely any would have been reached by any other outside Christian influence. In only TEN of the 35 places was there any local Christian work, and preaching was had in only five of these!

Is it not worth while to thus let in the gospel light to these darkened regions? Is it not a sacred duty?

The cure of the Mormon evil and the salvation of multitudes of its people depend on bringing Christianity into kindly but strong and persistent touch with them as a whole. Our traveling, specialized work is the only way yet discovered to do this. While Mormonism contains a little truth, its essential teachings are really pagan, and the need of evangelical gospel work is extreme; the more so since much denominational work has been dropped. Less than one-fifth of the places have any local Christian work whatever. Our effort is undenominational, and the workers are unsalaried, to meet the peculiarities of the field; the Mission is incorporated at Cleveland, and has been in continuous operation since 1901. —The Utah Gospel Mission, 9277 Amesbury Ave., N. E., Cleveland, Ohio.



# ILLUSTRATIVE DEPARTMENT

## A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

### ILLUSTRATIONS FROM RECENT EVENTS

PAUL GILBERT

#### **The Accumulative Power of the Spirit. 537**

I Thess. 5:17; Jas. 5:16; I Pet. 4:7.

Some years ago a great bronze bell was being conveyed up one of the Burmese rivers on a lighter. The lighter was upset, and the bronze bell sank to the bottom of the river. The crew did their best to raise it, and failed. At last there came a Buddhist priest, and watched until they were exhausted, and said, "It is no good; we shall have to leave it." He then came near and said: "If I raise it, may I have it for our Temple?" They replied, "Yes, we shall have to leave it; if you can get it, you can have it." So he sent men down who dived to the bottom of the river, and each man as he went down took with him a single bamboo and fastened it, until, when the bamboos became a great thick mass, they lifted the bell, and so it came to the surface. I think that each point in a convention or address is like the action of the single bamboo, and the Spirit of God adds one more touch, one more impetus, until at last the soul that has been aground gets afloat.—Life of Faith.

#### **A Soldier's Creed. 538**

Matt. 7:7; Luke 11:13; I Jno. 5:14.

The following creed, written by a Confederate soldier out of his own experience, illustrates the perfect union of the will and the way:

"He asked for strength that he might achieve; he was made weak that he might obey.

"He asked for health that he might do greater things; he was given infirmity that he might do better things.

"He asked for riches that he might be happy; he was given poverty that he might be wise.

"He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

"He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.

"He has received nothing that he asked for; all that he hoped for. His prayer is answered.

"He is most blessed."

#### **A Master Mind. 539**

Col. 1:13; Luke 10:18; Jno. 14:30.

An unknown genius—unknown at least to all but the inner circle of government officials—deciphered the prize German code and set the world by the ears. As a result Caillaux, the French ex-Premier has been branded a traitor. German ambitions and plots for dominating South America have been revealed. Count Von Luxburg has been recalled by Germany from Argentina, the integrity of the Swedish Ambassadors to Mexico and Argentina besmirched and the shameful lying machinations of Von

Bernstoff and his minions completely bared to the whole world. And it has effectually spilled the German plans for dominating the world with its huge war machine! What a debt of gratitude we owe to this unknown master mind and how his name will be remembered by the generations after the war is over and the truth of his personality revealed. But Jesus Christ has been thus foiling the plans of one who is infinitely more dangerous than the bloody Kaiser. He came to destroy the works of the devil, and in spite of infernal machinations that Master mind is circumventing him and laying the lines that is to result, finally, in the expulsion of sin and its source from the world.

#### **God Guiding. 540**

Phil. 1:21.

Jno. 10:3; 16:13; Psa. 32:8; Luke 22:35.

Principal T. R. O'Meara relates this experience of his father: Some years before I was born, my father, who had translated the Scriptures into one of the native tongues of our Canadian Northwest Indians, was called over to England to pass the edition of the Bible in the Indian tongue through the press of the Bible Society. Shortly after he arrived there he received an urgent message to return to Canada immediately for some domestic reason. It was very awkward, especially when he found that the only ship sailing for the next two weeks would leave Liverpool within two days. He hurried up his work to catch that steamer. When the time came for him to go to Liverpool, there was a special train to take the passengers up. Leaving himself plenty of time, as he thought, he called a hansom, piled in his luggage, and told the man to drive to Euston station. As he was driving along one of the crowded thoroughfares of London, unfortunately there was a blockade in the traffic. He consulted his watch and became a little anxious. After waiting a few minutes, he said he would have to call another cab, because he could not take any chances. So the man helped him get his things into another cab. Then he said to the driver, "Go as fast as ever you can to Euston station; for I must catch that train." The man drove very rapidly, and then, father said, one of the most awkward and irksome things that ever happened in his life took place. In the rapid driving, the wheel of the cab struck against a lamp post in the middle of the street and was disabled. In great hurry he called another cab and drove off, giving the man a special fare. He thought he had time to get to the station, but as he reached one end of the long platform, he saw the last coach of the train leaving and vanishing from sight. He told me, years afterwards, that he



did not remember a more vexatious moment in his life than that one. Dear friends, the steamer that he missed by such a little accident never was heard from. Not a soul was saved. Not a mail bag was ever heard from. Oh, take life seriously!

A little thing happens—ever so trifling and ever so annoying—but it is in God's great plan. You do not know what it may mean ultimately. Life is so mysterious! We cannot get away from the seriousness, the responsibility and the burden of just living and fulfilling the life that God has entrusted to our stewardship.

#### **A Fighting Christian Scientist. 541**

Prov. 12:15; Ecc. 7:6; Eph. 5:15.

Of all the inconsistent people we know of the militant Christian Scientist is about the most inconsistent, ridiculously so. One of this cult wrote to the editor of the Chicago Tribune the other day these brave words:

"I am engaged in what I understand to be the highest form of spiritual work that is man's divine privilege to enjoy, yet I am no spiritual mollicoddle, and would gladly make a sacrificial offering of my blood, if necessary, rather than have my country used as a door mat for other nations and true Americans degenerated into cowards and objects of self-indulgence through the worship of mammon."

If the gentleman is in France now, he will change his theology pretty sudden one of these days when the gas bombs break loose in his vicinity. He'll reach for a gas-mask pretty quick in spite of the unreality of matter in gas form.—Merlin W. Fairfax.

#### **A Valuable Antidote. 542**

Luke 16:18; I Cor. 7:10; Matt. 19:6.

On account of his affection for a young and pretty nurse, a western man is endeavoring to divorce his wife, whom he married 24 years ago.

He is reported to have said, "I am no more responsible for this new affection which has come into my heart than I would be for contracting a case of scarlet fever."

Maybe he isn't. We haven't tried to keep up with the 57 new theories about affinities and the righteousness of that especial variety of love which is "inevitable," but we do know that man holds himself altogether responsible for some other feelings. There's loyalty, for instance.

A man expects to be loyal to a man friend "through thick and thin." And there's "love of country." A man may not always approve of the way his government is run, but he will fight to the death for his native land, even in a bad cause.

And then—if their emotions trap them, some men will substitute a new wife for an old wife, and account for their lack of loyalty as they would account for catching scarlet fever.

Just so. But scarlet fever can be cured. And loyalty, taken conscientiously, is a wonderful antidote for the affinity poison.—Decatur Herald.

#### **Ends of the Earth. 543**

Matt. 28:19, 20.

Robert Speer says: "If you want to follow Jesus Christ, you must follow him to the ends of the earth, for that is where he is going."

#### **A Fulfilled Prophecy. 544**

Matt. 13:15; I Cor. 9:25; I Pet. 1:13.

Some one writing in B. L. T.'s column in the Chicago Tribune in May 14th made this prognostication:

"In advising his subjects to quit drinking the Czar of Russia is trifling with his luck. If they stop drinking they will begin thinking, and bang will go autocracy."

That is precisely what happened. The Russians have been unfortunate in falling into the hands of the Bolsheviks at this stage of their transition but they are headed for better days because they are more sober than ever before.

#### **The Appeal of the Heroic. 545**

I John 4:10, 19; Acts 22:21; Rom. 5:8.

Appeals to accept Christ because Christianity is reasonable, popular and pays large dividends materially and spiritually fail to move people in large numbers, but when they are challenged to discipleship because of his ignominious sacrifice for them they respond readily especially if that service involves sacrifice and hardship of a heroic nature. The same thing was true in securing recruits for the war in Canada. Appeals to reason or taunts of various kinds failed to stir up the young men, but when the emotions were challenged the response was generous.

#### **UNUSUAL**

##### **WEALTH FOR A DAY.**

In some of the college settlements there are penny savings-banks for children.

One Saturday a small boy arrived with an important air and withdrew two cents out of his account. Monday morning he promptly returned the money.

"So you didn't spend your two cents," observed the worker in charge.

"Oh, no," he replied, "but a fellow just likes to have a little cash on hand over Sunday."

##### **SURE OF HIS REASONING.**

Giving evidence in a South-end church dispute in London, England, before Mr. Justice Younger in the Chancery Division, Bishop Eldridge, of the Reformed Episcopal Church, who admitted that he had declared an "indictment" against him by one of his own clergy to be a "malicious, mean, lying statement," said he was afraid that before he had finished the case his lordship would come to the same conclusion as the little girl who, when asked to write an essay on "Wild Beasts," said, "There are no wild beasts in England except in the Theological Gardens."

"O mamma, baby is trying to eat a lump of coal."

"Mercy! That child never got his expensive tastes from my side of the family, I'm sure."



# Illustrations From The Old World

Rev. Benj. Schliff, Roumania.

## On Giving.

546

Matt. 6:33; 2 Cor. 9:7; Mal. 3:10; Mal. 1:8.

An evangelist had held a service, at the close of which a little girl presented him with a bouquet of flowers, the first spring had brought forth. He asked, "Why do you give me these flowers?" She answered, "Because I love you." "Do you bring the Lord Jesus such gifts of your love at times?" he inquired. "Oh," said the little one, with an angelic smile, "I give myself to him!"

That surely is the highest kind of giving And without it, all other giving is in vain. To so give takes love and without love every sacrifice is profitless according to I Cor. 13:3.

## Hiding His Talent.

547

Spurgeon once related the following incident. A negro had become convinced through hearing an address by a missionary, that it was his duty to give the tenth of his increase to the Lord. So he divided his fields into ten parts and planted corn, potatoes, etc., in one tenth for the Lord, but he took no care of it further on. When people passed by they usually expressed surprise, that nine-tenths of the field was in perfect condition and one-tenth entirely neglected. Then Zachariah was wont to explain: "That is the Lord's part."

So, said Spurgeon, many do. Their own affairs are attended to with scrupulous care, their whole being is forced into action therein, but in their work for the Lord they are lukewarm and do as Zachariah did with his field.

## The Twofold Effect of Reading the Bible.

548

Rom. 7:13a; 2 Cor. 1:16; I Pet. 2:8.

One day I visited one of my members in his home. When he saw who had come, he met and welcomed me with the words: "O my dear brother, how great a treasure have we in our Bible! For several days I have been busy marking all the promises with a red pencil and it is wonderful, how great a number I have discovered. I could press God's precious word against my heart with joy!"

On the same day I visited at another house. There a woman sat with downcast mien before her Bible and groaned, "Why, pastor, one finds nothing in the Bible but threats. Here: 'He that believeth not shall be damned;' and here: 'If any man draw back, my soul shall have no pleasure in him' (Hebr. 10:38); and again: 'It is a fearful thing to fall into the hands of the living God;' or: 'the wrath of God abideth on him' (John 3:36). You see, threat upon threat!"

And I thought: Out of the same ground grow the grapevine and the deadly toadstool. The one draws the refreshing juice of the grape, the other the deadly poison from the ground, each as its nature is. And so it is with the use of God's word. It may be manna to refresh our souls or a flaming sword to pierce us. Do not take offence at the word, but use it as God intended, "as a lamp unto our feet and a light unto our path."

## "Seeing Is Believing."

549

John 20:29; John 7:16-18.

A missionary in South Africa relates that one of his converts came near losing faith in him and his preaching, when he told him, that at times it is so cold in Germany that water is no longer liquid, but so solid, that one can walk over it. "I have believed everything you have told me," said the native, "but to believe that is impossible for me." Some time later, when the missionary returned to the homeland, he took this man along. The negro's astonishment was almost unbounded when on a winter's day the missionary took him out to the Rhine, where a large number of lads were skating. The negro carefully approached the smooth surface and tested it. How great was his joy when the words of his beloved teacher were so completely proven true, and how ashamed was he because of this doubts!

Do not we sometimes take a similar stand regarding our God's gracious promises? Is it not true, that we are prone to doubt until God in his grace gives us unanswerable proof?

## Was It From God?

550

James 1:13 and 14; Rom. 7:7-8.

A missionary of Hoffental in Labrador writes: "One spring we noticed that on four consecutive Sundays large numbers of seals found their way into the bay, where they played a long time in full view of our station. On the week days, however, not a single seal was to be seen. On the fourth Sunday when the herd of seals had appeared, I noticed a group of Eskimoes sitting on the rocks along the shore. I asked them why they refrained from killing the seal.

One of them replied: 'Have you not noticed that this is the fourth Sunday on which large herds of seals came into our bay, but that not a seal shows itself during the week?'

'Yes, I answered, I have noticed that.'

'So you see,' continued the Eskimo, 'that the matter is of Satan, who has set a trap for us in order to get us to transgress a command of the Lord. But we will not do that.'

And soon after their faithfulness was rewarded by the capture of large numbers of the seals during the week."

## SANITARY PRECAUTIONS.

Parson Miles was a rather dry speaker, but occasionally he proved that he had a ready wit.

One evening he was addressing his congregation on the beauty of leading an upright life, when he suddenly paused, glanced around the church and beckoned to the sexton.

"Brown," said he, in a clear, distinct tone of voice, as the sexton approached the pulpit, "open a couple of windows on each side of the church, please."

"Beg your pardon, sir!" exclaimed the sexton, with a look of great surprise. "Did I understand you to say, 'Open the windows?' It is a very bitter cold night, sir."

"Yes, I am well aware of that, Brown," was the cold, hard reply of the minister, as he



gazed around the church, "but it is not healthy to sleep with the windows shut!"

## FOLLOW YOUR CONSCIENCE!

Rev. William J. Hart

"My conscience bearing witness."—Romans 9:1.

The little girl had been told by her mother to come right straight home from school. But when school was over the playmates of the girl wanted her to go with some of them for water lilies. They coaxed her very strongly, but she firmly refused.

Then, when she left her companions, the girl ran directly home. Just as soon as she reached the house she ran up to her mother and kissed her. The mother saw that her daughter seemed to be highly pleased over something, and so she asked: "Darling, why are you so happy?"

"Oh, mamma," answered the child, "you know you told me to come straight home from school; but I wanted to go to the pond for lilies with the other girls. But something in me kept saying, 'Don't go, don't go,' and I minded that voice. Now I feel so happy right where I heard that voice saying, 'Don't go.'" Of course you no longer wonder why that girl was very, very happy, for she had obeyed the voice, called conscience, which has been telling her to do what her mother wished.

The other day a man who ought to know told the newspapers that President Wilson had a "boss," and that he did whatever that "boss" told him to do. Now the people of the United States don't like to think that their President is being "bossed" by some other man. But when Secretary Daniels said that the President's "boss" was his conscience the people were glad, for they believe that it is a safe thing for a good man to do what his conscience tells him is right. A man who knew President Lincoln well said of him: "His conscience is his ruling attribute." (Your father or mother will tell you what that last word—"attribute"—means).

God speaks to us through our conscience. But sometimes we try to train our own conscience, so that it may no longer rebuke us when we do the things we much desire. Really, however, we ought to allow our conscience to be guided by the Bible. Over in Scotland, where warships are built, the ship-builders will sometimes send their warships fifty miles out to sea in order that their compasses may be tested away from the influences which might disturb the compass, and away from the iron stocked yards where the ships were built. Wouldn't it be a good plan just to be alone with the New Testament sometimes, and so have a chance to test our conscience by the teachings of Jesus?

Our well-trained conscience must be the guide of our conduct. There was a man named William E. Dodge whose life was ruled by two words—"Conscience, Christ." Once he was the guest at a council of military officers at a dinner. These men knew Mr. Dodge did not drink any wine, and they so respected his conscience that they themselves turned their wine glasses upside down and drank no wine

during that dinner. And on another occasion when some business men proposed to do things on Sunday which he did not think right, he said to them: "If you break God's law for a dividend, I go out." He did not believe that it would be proper for him to take money which was earned in ways which God would not consider right. So, we, too, must follow the whispers of conscience.

We shall have to meet God some time and give an account of our lives and words. So if we do and say the things that have the approval of our conscience now, we shall be able to meet God without fear. If we tell lies and do bad deeds now, we are afraid our parents or some person will find us out. But God always knows whether we speak the truth and do right things.

A tender conscience is one which is constantly obeyed. But if we disobey conscience, it will speak less plainly after a while. Perhaps we may not hear it at all. I wonder if you have read that poem written by a colored poet, Paul Lawrence Dunbar. Here is the one I mean:

"Good-bye," I said to my conscience—

'Good-bye for aye and aye.'

And I put her hands off harshly,

And turned my face away;

And conscience, smitten sorely,

Returned not from that day.

"But a time came when my spirit

Grew weary of its pace;

And I cried: 'Come back, my conscience,

And I long to see thy face.'

But conscience cried: 'I can not;

Remorse sits in my place.'"

## Why They Quit.

A Milwaukee minister recently published an entertaining list of reasons "Why People Give Up the Church." Some of these reasons follow:

A man left a church and took his children out of Sunday School because the paper napkins for the Sunday School picnic were not bought at his store. A man went home from church one Sunday morning much angered by something he had heard in the sermon, and announced to his children and wife that as long as that minister was there he would never set foot inside that church again. A man withdrew from a church and compelled his family to withdraw, because at an oyster supper given by the women of the church, at which he arrived very late, he was served with an oyster soup in which there were no oysters. A woman left one church and affiliated herself with another, because in the latter church they had the "dear old family prayers" at an afternoon service during Lent. A woman was very angry with her minister because on the Sunday next before Advent he did not preach "the fragment sermon," that is, a sermon on the text, "Gather up the fragments that remain." One woman wanted to join the Episcopal Church, because she "just loved the litany and the burial service," and another woman because "the Episcopal Church believed in dancing." A woman refused to go any longer to her parish church after it had been redecorated and refurnished. "A hard-wood floor," she explained, "is too High Church for me."—Watchman-Examiner.



# THE HOMILETIC YEAR—May

G. B. F. HALLOCK, D. D.

MOTHER'S DAY

MEMORIAL DAY

## MOTHER'S DAY

Mother's Day is one of the highest bits of practical sentiment that has ever taken hold of the hearts of men. All honor is due to Miss Anna Jarvis. And the most beautiful thing about the observance is Mother-Love. It is said that an angel visited earth and at the end of the day prepared to return. He wanted a suitable souvenir. He thought of the rose, but it faded; of the smiling child, but the smile died. Then he saw the love of the Mother, as she stooped over the cradle in devotion.

Mother's Day gives us as pastors, opportunity to preach on such important themes as Our Debt to Motherhood, on Social Purity, on Family Religion, on the Duties of Children, etc. Make much of Mother's Day.

### Suggestive Texts and Themes 551

**The Law of Thy Mother:** "My son, keep thy father's commandments, and forsake not the law of thy mother." Prov. 6:20.

**An Utter Folly:** "A foolish son despiseth his mother." Prov. 15:20.

**The Nobility of Motherhood:** "The price of a virtuous woman, is far above rubies," etc. Prov. 31:10-13.

**A Mother's Wages:** "Take this child and nurse it for me and I will give thee thy wages." Exodus 2:9.

**A Holy Family:** "Behold I and the children whom the Lord hath given me." Isa. 8:18.

**God and Motherhood:** "For God commanded, saying, Honor thy father and mother." Matt. 15:14.

**Our Debt to Motherhood:** "Render, therefore, to all their dues, honor to whom honor." Rom. 13:17.

**Our Mothers—An Appreciation:** "When Jesus therefore, saw his mother," etc. John 19:26, 27.

### The Mother Love 552

"Can a woman forget her child? . . . Yet will I not forget thee." Isa. 49:15.

The best of human beings fail to be true at times, but mother love is more constant than any other human, earthly affection. There is never a prison where she would not knock for the liberation of her child; her love does not change because of misfortune or unfaithfulness.

A degenerate mother in the toils of Satan's power might forget, but there is One who remembers always to love the objects of his affection. He will never leave and never forget. "As one whom his mother comforteth, so will I comfort you." A mother would give her drunken son the last crust of bread in the house, if expostulated with, she would say, "How can I help it? I am his mother. I would give him all and then die for him, for I was willing to give my life for him at his birth." Though all other friends forsake her

child, though the law may seize him and the gallows slay him, her pitying affection will never give him up, and on his grave she will refuse to be comforted, because he is not.

"If I were drowned in the deepest sea,

Mother o' mine, mother o' mine;

I know whose prayers would come down to me,

Mother o' mine, mother o' mine."

—Rev. E. W. Caswell.

### An Anxious Mother

553

"Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him." Matt. 20:20.

Not every mother is a great woman, but the greatest of all are mothers. No one can ever forget his mother if she were a good and great woman. There is no influence for good like that of a worthy, good woman over her children. A woman may not be highly intellectual, highly educated, known far and wide, but if she loves God and trains her children according to Bible requirements she is truly great and she will wear a crown of glory forever.

I. Jesus Christ our Lord recognized the importance of godly motherhood. He honored his own earthly mother. Mothers recognized the tenderness, compassion and love of Jesus their Lord and many of them brought their children to him that he might put his hands on them and bless them.

Salome, the wife of Zebedee, came with her two sons to worship Jesus. She had heard much of the beautiful and helpful life of the Son of God. She did not comprehend fully his teachings in reference to his kingdom. However, she believed in him and felt sure of his great success.

She loved the Lord and she came with her sons to worship him. This was a beautiful example for other mothers. She brought her children with her to worship. This shows that she not only loved the Lord but that she was so much interested in her sons that she brought them with her to worship.

It is a fact worthy of notice that her over-anxiety for her sons caused her to make a wrong request concerning them. She said to the Lord, "Command that these two sons may sit, one on thy right hand and one on thy left hand, in thy kingdom."

II. There are two ways in the world—man's way and God's way. This mother in the request made took man's way. God's way is always the best way. It is a noticeable fact, also, that Zebedee, the husband and father of these two sons was not present at the meeting. At least, he is not spoken of as being at the service. He seems to have been a good representative of many fathers in that he had given up the religious training of his children to their mother. He was the business



factor of the family. Perhaps he was moral, upright, but not spiritual. He thought this was sufficient for him. He did not see the importance of personal piety and worship. He thought that as he made the living for his family, supplied them with food, clothing and other physical comforts, that this was all he could be required to do. He seems to have placed the physical and worldly over the spiritual and heavenly. Many fathers do this very same thing. Many good mothers must do all the religious training of their children. This is a great mistake on the part of the father who thus acts. Temporal wants need to be met, but spiritual needs are far more necessary and important. Every father, according to the Bible, is responsible for the religious training and culture of his children as much so as for their physical wants and should never delegate this, the most important thing, to anyone else in this world.

III. There are many benefits to be realized from a good, consecrated, Christian wife and mother. A happy Christian home is one of these inestimable results. Such a home is a little paradise on earth. There is nothing in this world to be compared to it. The child who has this is highly fortunate. The child not having this is indeed unfortunate. Most great men of this world have come from happy Christian homes. There is a difference between having a place to stay and a happy home.

The religious training of children is a necessity to right living and to eminent success in Christian life. The real Christian wife and mother sees to it that the children get this training. The Christian mother augments the worship of God by her presence and prayer in God's house. Her presence in God's house on the Lord's Day is far superior to social functions, great dinners and banquets. No better work can the wife, the mother do than to make her home a real, bright, happy Christian home.—J. L. Dickens, D. D.

#### What A Father Owes to His Children. 554

"For I have known him (Abraham) to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him." Gen. 18:19 (A. S. V.)

I have wondered why the committee did not ask me to speak on the duty of children to their parents, but I think they had in mind the idea that an ideal father is harder to find than an ideal mother, and we will have to admit that this is true. Women are more religious than men. The last census shows that 63½ per cent. of the membership of the churches are women and 36½ per cent. are men and boys. I can not speak of all the duties a father owes to his children, but I want to mention some that are vastly important.

I. The first thing a father owes to his children is to know them. A good shepherd knows his sheep, and a good father knows his children. This is more than to know their names. Abraham commanded his household to know righteousness and justice not by the force of

parental authority, but by sympathetic intimacy and companionship, as shown in his going up to Moriah with his son, Isaac.

II. Another thing a man owes to his children is to give them a Christian home, not simply a place to stay, not only plenty to eat and a place to sleep. What do we mean by a Christian home? It is a little hard to say, but we would expect at least a blessing at the table, and a family altar, the father each morning reading a message from God's Word, and leading them in prayer. You would expect the Word of God taught to the children by the fathers as well as by the mothers. Another thing you would expect in a Christian home is an atmosphere of Christian piety—religion and religious talk, the whole home saturated with religion.

III. A father owes to his children a Christian education. Most fathers now recognize that they owe their children an education. But they need to realize that that education should be given under genuinely Christian surroundings.

IV. A father owes it to his children to attend regularly upon the services of the house of God. The place of the children in the service of God is distinctly recognized in the Old Testament. Many persons send their children home from the ordinance of the Lord's Supper, and they are often deprived of the influences of that holy sacrament. We are training a generation of non-church goers and the reason men do not go to church as they ought is that they have not been taught to go. The example of Jesus going up to the Temple at twelve years of age is one of the most beautiful incidents in his life. In after years it was his custom to go into the Synagogue on the Sabbath day, and the reason for it was that his parents taught him the habit of church-going.

Let this be a time when fathers will be very penitent for their failures in the past and resolve that in the future they will do their whole duty to their children and command their children after them to do justice and righteousness all the days of their lives.—Rev. Dr. Lingle.

#### The Baby's Sky.

555

The nurture of the child soul begins when the nurture of its body begins. A mother is conscious of the responsibilities, at the birth of her child, that are not merely physical nurture and carefulness. Her love transcends the animal, and Hope hangs a star over every cradle. She looks through the animal at his soul. She is in a sense his soul, his will, his mind, his all. "It is given to mothers," says Bushnell, "to plant the angel in men."

"The baby has no skies  
But mother's eyes;  
Nor any God above  
But mother's love;  
His angel sees the Father's face,  
But he the mother's full of grace."

And so, mothers, we have led you to the mother's task. She is the first and greatest interpreter of God to her babe. Kneeling beside his crib each day, she becomes to him an object lesson in prayer. She exemplifies the faith she means to teach. The faith-filled home needs no special conversation on religion, but



is filled with religious conversation from which the child gets his vocabulary. Faith becomes a matter of the home environment and parental conduct.—Rev. Robinson P. Bennett.

### **Mothers—And Others.**

553

Others weary of the noise,  
Mothers play with girls and boys.

Others work with patient will,  
Mothers labor later still.

Others' love is more or less,  
Mothers love with steadiness.

Others pardon, hating yet;  
Mothers pardon and forget.

Others keep the ancient score,  
Mothers never shut the door.

Others grow incredulous,  
Mothers still believe in us.

Others throw their faith away,  
Mothers pray, and pray, and pray.

—Amos R. Wells, D. D.

### **Dedicated.**

557

When young Matthew Simpson tremblingly broke the news to his widowed mother that he felt called to preach, which would necessitate his leaving home, she exclaimed with tears of joy: "Oh, my son, I have prayed for this hour every day since you were born. At that time, we dedicated you to the Christian ministry."

### **Mothers' Day Duty.**

558

Mrs. Ozora S. Davis writes of the proper observance of Mothers' Day as follows: "Mothers' or Parents' Day," the second Sunday in May, is well worthy of special observance in the Sunday School and in the services of the congregation. It would be well if the plan outlined by the late Rev. Andrew Murray, of the Dutch Reformed Church, Africa, were followed in all of our churches. It was his custom to have baptism of children monthly in the church and on that occasion to preach a special sermon adapted to the needs and responsibilities of parents. The Church's creed from the beginning has been that the first and chief responsibility for the right rearing and training of the race rests upon the home. On Mothers' Day emphasize the joys, the privileges and the duties of the home.

### **A Mother's Love in India**

559

In a Brahmin family a mother was proud of her two children. She was even proud of her husband, although he was selfish and thoughtless. Submission is a womanly virtue in India and she never complained. Being of the highest caste, the family enjoyed the rights and privileges accorded them.

One day an accident befell the mother. Falling into the fire, she suffered from severe burns on her face and right hand. One month later, a third child was born. The mother still suffered from her injury. She was unable to do the housework for her husband. He determined to turn her out and take another wife.

The new wife arrived and the old one had

to take her departure. But she could not bear to leave her children. She made up her mind to hang around until she could determine whether the new wife was kind to them. Her heart was filled with joy when she found out that it was so.

Only then was she ready to think of herself. She had heard of the foreign doctor in the Mission hospital at Nasirabad. To him she decided to go. In her mind she had worked out a plan. If the Mission medicine cured her, she had great hopes of coming back to her husband. As a wife? No, she thought that she might be employed by him in the home as a servant. Just to be near the children again she made the long journey to Dr. McLaren. The good doctor's wife said: "The saddest part of it all was that she made no complaint. It was all taken as a matter of course, and for her there was no redress, because of the inefficiency of the laws and religion of the country. Of course there are thousands of happy homes in India, and thousands of men far better than their laws and their religion; but still, every now and again, here and there, women are met who have been treated as this woman was, and who are suffering as she suffered."—Stanley A. Hunter.

### **Mothers' Day in the Primary Department.**

560

We have had a very successful Mothers' Day in our Sunday School Primary Department, due to the fact that careful preparation was made. Our regular program was followed, but the children knew that on this particular Sunday we were especially honoring our mothers, who had been invited to the service, and who came in large numbers.

The only change in our usual surroundings was made with our sand-board. It had been filled with clay, and exposed to view in front of the school so that all could see it. With colored pansies and some small white flowers the words "Honor thy father and thy mother" had been outlined.

After the birthday exercises one of the mothers, accompanied on the piano by her husband, sang a child's carol. These parents have three children in the Primary Department and one on the Cradle Roll. Then a grandmother, who had a number of grandchildren in the department, spoke lovingly on the words, "Take this child, and nurse it for me, and I will pay thee thy wages." She told of her own children, two of whom are missionaries in China; how she had nursed them for the Lord, and how she was constantly receiving her wages.

After this delightful talk the leader read James Whitcomb Riley's "A Boy's Mother."

I took for the subject of the day's lesson, "Jesus and His Mother." I told of the rejoicing at his birth; the visit to Jerusalem; back in Nazareth helping the family; at the wedding, when his mother said, "Do whatever my great boy wants you to do;" his mother's anxiety when she and the other children sought him out when they thought he was overwrought with his work; and finally the scene on the cross when, notwithstanding his own suffering, he took care of his mother.—William D. Murray.

### **Soldier Mothers.**

561

When all is said it is the mother and the mother only, who is a better citizen than the soldier who fights for his country. The successful mother, the mother who does her part in rearing and training aright the boys and girls who are to be men and women of the next generation, is of greater use to the community, and occupies, if she only would realize it, a more honorable as well as a more important position than any man in it. The mother is the one supreme asset of national life; she is more important by far than the successful statesman, or business man, or artist, or scientist.—Theodore Roosevelt.

### **A Great Man's Testimony.**

562

"Often do I sigh in my struggles with the hard, uncaring world, for the deep, sweet serenity I felt when of an evening resting in her bosom, I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed since we laid her beside my father in the cold church-yard, yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed by her memory."—Lord Macaulay.

### **Loved Me Over It.**

563

At Maule, near Paris, France, trees are grown for umbrella handles, canes, etc. Five hundred acres are planted with ash, oak, maple, chestnut. At one year they are cut back, so that there will be several branches. The next year different designs are traced on the bark. When the bark is stripped off the following year, the designs are found upon the wood, ready for use. This the Mother does with her boys and girls, determines their worth. Mother is the heart of the home, while Father is the head.

The parent-love tides us over many difficulties. A little child fell and was hurt; but she said of her father, "He just loved me over it." The boy was crippled; but the Mother encouraged him to try and try again to walk, with hand and kiss and song.

### **I Thought of You, Mother.**

564

Amid the jewels of historic heroism there sparkles the diamond mother-love of Monica that saved Augustine, of Susanna that saved the Wesleys, of Hannah that saved Samuel. William A. Sunday tells us of his mother. "I stretched the elastic bonds to the breaking point. I forgot her prayers, her face. Then I yielded little by little, and I was brought back. Twenty-nine years ago in Chicago I groped my way out of darkness to Jesus Christ." One thing Bob Ingersoll never destroyed was our faith in Mother-love. A boy fell into the water, when his canoe upset; and he swam a mile to safety. What urged him on was, "I thought of you, Mother."—L.

### **Women After the War.**

565

In the Paris Journal, M. Eugene Brieux of the French Academy has written a series of

articles on the women and men after the war. Will man lose his job? Not while woman has her native Mother-love. Ida Tarbell in "Ways of Women," says, "Woman is the only civilizer. Man would not submit to civilization." It is certain that the mother-love is the only thing that will save the American Home. Rev. W. E. Biederwolf, of Family Altar fame, says, "Take your sleeveless, decoletted, manicured, befrizzled and bewowered dames; and give us back the old-time bread-making, stocking-darning, trouser-mending, praying mothers; and our homes will be saved."—Rev. A. W. Lewis.

### **Mothers of Men.**

566

It is said that Wendell Phillips' love for his mother was a passion. Her one counsel for him was to be good and do good, and he never forgot to keep his trust where his mother first taught him to place it.

The distinguished Garibaldi, speaking of his mother, said: "Often amidst the most arduous scenes of my tumultuous life I have in fancy seen her on her knees before the Most High; my dear mother, imploring for the life of her son, and I have believed in the efficacy of her prayers."

### **DUE RESTRAINT.**

A young colored clergyman was chosen to take the place of a superannuated preacher. The young man asked the older one if there were any peculiarities about the congregation that he should avoid stirring up. To which the retiring preacher replied: "Brudder Brown, you'll get along fast rate wid dis yeah congregation ef you jes' takes my advice an' totches lightly on de ten commandments."

### **SHE HAD 'EM.**

Sir Robert Ball had delivered a lecture on "Sun Spots and Solar Chemistry." A young lady who met him expressed her regret at having missed the lecture. "Well," he said, "I don't know as you'd have been particularly interested. It was all about sun spots." "Why," she replied, "it would have interested me exceedingly. I have been a martyr to freckles all my life."

### **AS FAR AS POSSIBLE.**

The difference, not merely of degree but of kind, which is supposed to separate the English rector from the inferior order of curates is amusingly exemplified in the following:

Returning to his parish after his autumn holiday a dignified country clergyman, noticing a woman at her cottage-door, with a baby in her arms, asked: "Has that baby been baptized?"

"Well, sir," replied the curtsying mother, "I shouldn't like to say as much as that, but your young man came and did what he could."

### **School Is a Privilege, Not a Task**

School is a privilege, not a task. If its work calls for self-denial it yields immense returns. It is doing more than fitting us to make a living; it is fitting us to live for Christ, sharpening our intellect for His service.



# MEMORIAL DAY

It is to be hoped that Memorial Day will always be precious to the people of this country. But most precious of all Memorial Days should be those few remaining anniversaries on which the comrades in arms of those whose deeds we commemorate and whose graves we decorate still walk before our eyes, still speak to us.

What is it that we celebrate on Memorial Day? Is it not above all else the loyalty of Americans to America—a loyalty that cemented with blood and tears the union of our people? On the Fourth of July we celebrate the principle of liberty; on Memorial Day we celebrate the principle of loyalty. Our remembrance for one day of the service of the dead is valuable only if it inspires in us, the living, their spirit of devotion.

Fellow pastors, make much of Memorial Day this year. No doubt incidents of the great European War will be used freely. But they are available to all through the contemporary press. The suggestions that follow are more in connection with the general principles of Memorial Day.

## Suggestive Texts and Themes. 567

**The Patriotism of Jesus:** "O Jerusalem, Jerusalem . . . how often would I . . . and ye would not!" Matt. 23:37.

**Our Sure Foundation:** "We have our hope set on the living God." I Tim. 4:10.

**The Wounds of the War and the Red Cross:** "He healeth the broken in heart, and bindeth up their wounds." Psa. 147:3.

**The Transfiguration of Trouble:** "I was in the isle that is called Patmos . . . I was in the spirit on the Lord's Day." Rev. 1:9, 10.

**The Making of a Hero:** "He was laid in chains of iron, etc." Psa. 105:18, 19.

**The Unification of the Nation:** "One law shall be to him that is home-born, and unto the stranger that sojourneth among you." John 17:21.

**Flowers for Memorial Day:** "What shall I render unto the Lord for all his benefits." Psa. 116:12.

**The International Court:** "He shall judge among the nations." Isa. 2:4.

**The Reign of Peace:** Rev. 21:1-8.

**Peace Among Nations:** Isa. 2:4.

**The End of War:** Psa. 46:9.

**God's Minute-Men:** "I am ready." Rom. 7:15.

**Our Heroes and Our Heritage:** "I will give it you for a heritage; I am the Lord." Ex. 7:8.

**Brave Leaders and Brave Men:** "Amasiah, the son of Zichri, who willingly offered himself unto the Lord, and with him two hundred thousand mighty men of valor." 2 Chron. 17:16.

**America the Wonderland:** "Thou shalt bless the Lord thy God, for the good land which he hath given thee." Deut. 8:10.

**A Nation's Tribute to Its Heroic Dead:** "This day shall be unto you for a memorial." Ex. 12:14.

**The Great Service:** "Nebuchadnezzar king of Babylon caused his army to serve a great service, etc." Ezek. 29:18-20.

**A Sermon of the Sword:** "The sword of the

Spirit which is the word of God." Eph. 6:17.

**The Christian Warfare:** "I have fought a good fight." 2 Tim. 4:7.

**The Christian a Soldier:** 2 Tim. 2:3, 14.

**A Memorial of Liberty:** "What mean ye by these stones?" Josh. 4:21.

**The Veteran As An Oracle:** 2 Sam. 16:23.

## The Spirit of Memorial Day. 568

America, Mother of Liberty, thy sons, on this Memorial Day, unfurl the colors of fidelity and greet thee with the utmost measure of their love. Such sons are thine as none has known before. Freedom called; and from the old world lands, from tyranny of king, of conscience, race or hopeless struggle, came those proud souls who dared to hope, who would not yield to circumstance nor cringe before the common fate. Puritan and Huguenot, Quaker and Burgher, Celt and Briton, Teuton, Slav and Jew, all these have come. Leaving behind the lands that gave them birth, they pledged their faith, their lives, to Liberty, to Equality before the law, to opportunity alike for all, to thee, America! And pledging thus, some have even sealed with blood their pledge; and some have died, that government of the people, by the people, should not perish from the earth.

Thus, through more than one hundred and forty years, O land of ours, thou hast woven into the fabric of thy citizenship the choicest spirits of the race. The flag—thy flag of stars and glorious stripes—has flown unscathed by unworthy enterprises; its colors still to all the world proclaim the freedom of thy sons. This freedom guard, America. Tyranny of race, tyranny of power, of money or of class has throttled freedom elsewhere in other lands. Beware of these, but more beware the tyranny of fear—that thing which for a century has burdened Europe, till the fear was realized in awful struggle.

America, Mother of Liberty, guard well the heritage of thy sons.

## Robin Decorates Nest With U. S. Flag. 569

A little robin red-breast has shown a marked spirit of patriotism at his home in Morris Cemetery, Phoenixville, and its manner of showing this has caused considerable comment. The little fellow was nesting in a large maple tree near the chapel and spying a small American flag on one of the graves over a hundred yards away, he quickly decided to use this bright colored bunting for building activities. He forthwith flew to the grave on which the little flag lay and flew, with the flag in his beak, all the way across the cemetery, depositing the flag on the side of his nest, where it waves defiantly in the breeze.

This was written in May, 1917.—H.

## Tribute to American Dead. 570

Cables told the news of the first three American soldiers who fell in France. Many Americans had died for France previously, but died in some other uniform than that of their native land—French, English or Canadian. Privates Enright, Gresham and Hay were the first of

those who wear the insignia "U. S." on their collars, to fall.

Read what was said at the graves of the three. It was the commander of a French Division who spoke. His name is not given, but the simple eloquence of his tribute does not need a name to make it remembered. He said:

"In the name of the —th division, in the name of the French Army and in the name of France, I bid farewell to Private Enright, Private Gresham and Private Hay of the American Army.

"Of their own free will they had left a prosperous and happy country to come over here.

"They ignored nothing of the circumstances and nothing had been concealed from them—neither the length and hardships of the war, nor the violence of battle, nor the dreadfulness of new weapons, nor the perfidy of the foe. Nothing stopped them.

"They accepted the hard and strenuous life; they crossed the ocean at great peril; they took their places on the front at our side, and they have fallen facing the foe in a hard and desperate hand to hand fight. Honor to them.

"We will therefore ask that the mortal remains of these young men be left here, left with us forever. We inscribe on their tombs, 'Here lie the first soldiers of the republic of the United States to fall on the soil of France for liberty and justice.'

"The passerby will stop and uncover his head. Travelers and men of heart will go out of their way to come here and pay their respective tributes.

"Private Enright! Private Gresham! Private Hay! In the name of France I thank you. God receive your souls. Farewell!"

#### A Christian Commander. 571

Captain Philip, who commanded the Texas at the battle of Santiago, was an earnest Christian man. After the battle, when the Admiral signaled, "Report casualties," the Texas was able to reply that not a man aboard bore so much as a scratch to testify to the seriousness of the combat. The dominant feeling was the natural one of exultation, and far up the mountains floated the echoes of the Saxon cheers. On the bridge of the Texas a group of hilarious officers surrounded their commander, Captain Philip, who seemed noticeably reserved and thoughtful. Suddenly he turned to his executive officer and said quietly, "Call all hands aft."

The five hundred men of the ship trooped to the quarter deck, "I want," said the Captain, as he stood with bared head, "to make public acknowledgment here that I have complete faith in God the Father Almighty. I want all of you, officers and men, unless there be those who have conscientious scruples against so doing, to lift your hats and in your hearts to offer silent thanks to God." As the strong tones of the Captain's voice died away, every man stood reverently for a moment or two with bared and bowed head. Many of the men were much affected. In the eyes of more than one brawny Jack I saw the glimmer of a moisture that was hastily brushed away. As the men were dispersing one big fellow called, "Three cheers for our Captain!" And they

were given with a heartiness that fairly shook the ship. What a sublime scene was this! I do not think that this will soon be blotted from American history.

#### Memorial Day. 572

"What mean ye by this service?" Exodus 12:26.

The Feast of the Passover was the great memorial of Israel's deliverance from Egyptian bondage. The little Hebrew children in subsequent generations, and, no doubt, every child who witnessed it, instinctively asked, "What mean ye by this service." This childish inquisitiveness gave opportunity to the gray haired sires to tell their children the wonderful story of their deliverance, instilling within their young hearts and minds profound reverence for the sacred memorial.

With the annual recurrence of Memorial Day, childhood now is quite prone to inquire, "What mean ye by this service?" Each inquiry offers a new opportunity to rehearse the deeds of valor of the brave "boys" who fought for a cause that was more precious than their own blood, and in this rehearsal the pulse of youth quickens with patriotic fervor.

For you, Grand Army of the Republic, we have profoundest reverence and keenest sense of appreciation. For what we are in the greatness and glory of a United Republic we are indebted to you. The chastisement of our peace was upon you, and by your stripes we are healed. Your vicarious sufferings have delivered us from the pangs of death; you carried the spear that we might carry the pruning hook, wielded the sword that we might guide the ploughshare. In observing this Memorial Day, we observe in you a more practical, tangible, real memorial of the valor and heroism, of the hardships and self-sacrifice, of the unstinted patriotism which this day commemorates.

You have endured hardness as good soldiers. Without faltering, you bared your bosom to bullet and bayonet, that the flag of our country might not be rent in twain. When our lamented President called for men to pluck "Old Glory" from the dust and plant it again upon ramparts from which it had been hurled by ruthless hands, you sprang to the front and cried, "Here am I, send me." Out of the muck and mire the brave boys in blue lifted the soiled emblem of our nation's glory, and, purging it of its stain and shame in the crimson fountain of their own blood, gave it back, unrent and unsoiled, to a reunited people.

But who can estimate in human suffering, the price of our flag's redemption? The hardest battle you were called to fight was not with bellowing cannon at Yorktown or Vicksburg, or Chancellorsville, not with the hissing leaden hail of Bull Run or Gettysburg. Your hardest battle was fought that morning when you bade good bye to the loved ones in the old home. 'Twas when the babies climbed upon your knees and pressed their rosy, chubby cheeks against yours, and pleaded with you not to leave them. 'Twas when you looked down into the face of your brave little wife whose heroism stanchoned the fountain of her tears, as you kissed her the last farewell and turned



your steps to the Southland. The prattle of baby's voice you could hear above the din of battle, and the silent sorrowful face of its mother rose before you amidst the circling smoke and ghastly carnage of the battlefield. The breaking of home ties, the shattering of holy companionship, the rending of heart strings,—these were the saddest, bitterest battles you were called to fight.

A young soldier, at the close of his first engagement, was found upon the battlefield, mortally wounded. In his hand he held the picture of a fair young face upon which his dying eyes gazed, and when the surgeon drew near he heard him say, "And tomorrow is our wedding day." Such as these were your sorest struggles.

"No soldier on service entangleth himself with the affairs of this life; that he may please Him who enrolled him as a soldier." At the call of your country you disentangled yourselves from your daily vocations, and placed your time and strength and lives upon a new altar. From shop, and store, and court of law, and the bank, and farm, you turned away, and following the blast of trumpet and the beat of drum, you went forth to a new warfare, not against the weapons of industry and commerce, but against musket and sword and cannon; against agues and fevers; against wasting diseases in hospitals and prison pens. What know we of the hardships you endured for us? What know we of the weariness of your march, footsore, thirsty, famished, over rugged roads, through forests and tangled swamps? What know we of the screech and scream of shot and shell, the pain of mutilated limbs, the agony of festering wounds? Do you scatter flowers today upon the graves of your fallen comrades, and place new, fresh flags upon the mounds of earth beneath which they sleep? You do well, for they are worthy. But we would bring to you today, the flowers of our hearts' affections and the garlands of our praise.—John A. Hainer, D. D.

#### **The Solemn Holiday. 573**

When Anaxagoras came to die he was asked what honor should be shown him when he was gone. "Give the boys a holiday," was the reply, and ever after the Athenian youth were given a holiday upon the anniversary of his death. It mattered not to him whether buried in gilded sarcophagus or in an unknown grave by the rolling Hellespont, the home of his exile. He lived and fought and wrought for those who should come after him. This was the spirit of your fallen comrades, Veterans of the Grand Army of the Republic. Should we ask them today what honor we can show them, and could see voiceless lips speak to us they would say, "Give the boys a holiday." They fought for the generations that were to follow them, and appropriately, in nearly all the States in our Union, Memorial Day is set apart as a holiday, when the boys and girls throughout the land can gather with you, veterans of war, battle-scarred and gray, and as you cover these fallen heroes with the blossoms of spring,

and with tender eulogies take their names upon your lips and recount their deeds of valor, the wondering minds of youth will ask, "What mean ye by this service?" Tell them again the story of your struggles and hardships; of your suffering and sacrifices.—H.

#### **The Khaki Has Come. 574**

At the great reunion of the veterans of the Civil War a member of my church, an old veteran in blue, walked hand in hand across the field of Gettysburg with an old veteran in gray. They sat side by side upon the mounds of earth, once red with battle blood, now green with Nature's rich tapestry, and talked of valorous deeds of the brave lads in blue and gray. As time had healed the scars upon the bosom of the battlefield, so had the gentle touch of Time soothed and smoothed the rough furrows of bitterness and hate in warring hearts. An old soldier wrote these lines:

Appomatox, May, 1865.

The Blue and Gray came together one day,  
And this is how it came true;  
The boys in blue were gray with dust,  
And the boys in gray were blue.  
Memorial Day, May, 1908.  
The Blue and the Gray are together again,  
But not in the selfsame way;  
The boys in gray are now "truly blue,"  
And the boys in blue are gray.

We are one nation now. The blue and the gray have passed away, and the khaki has come to stay. Let the brave boys sleep in honored graves. They fought like heroes for their cherished cause. Let our starry flag keep vigil over their silent dust.—Rev. John A. Hainer, D. D.

#### **Up! Up! 575**

"Up! Up! with the old Flag—  
Up! Up! to the sky,  
O God! bless the old Flag!  
Thy truth must not die!"

#### **Let the Flag Wave. 576**

Let the flag wave! Aye, let its glory shine!  
Let the flag wave! A symbol and a sign!  
To guard our honor and to shield and save,  
Let the flag wave!

#### **Speed Our Republic. 577**

Speed our republic, O Father on high!  
Lead us in pathways of justice and right;  
Rulers as well as the ruled, "One and all,"  
Girdle with virtue the armor of might!  
Hail! three times hail to our country and flag!

#### **The Gentle Are Brave. 578**

Longfellow was by preeminence a refined and shrinking nature, yet he put on the armor of war and sung the songs of liberty, the woe and wreck of servitude and slavery. Whittier was the gentle Quaker, sweet as a new-blown rose, yet, after Daniel Webster's argument for the fugitive-slave law, he wrote Ichabod upon the statesman's forehead and doomed him as though he had been struck by lightning.

# PRAYER MEETING DEPARTMENT

## The Mid-Week Service.

**Answer to Prayer Does Not Violate Law.**—The king can grant a particular request without abrogating a general plan. Huxley said: "The organized and highly-developed sciences and arts have endowed man with a command over the course of non-human nature greater than that once attributed to the magicians." By taking advantage of the principle of the resultant of opposite forces, the yachtsman makes the Shamrock or Columbia sail against the wind by the help of the very wind itself. So God can use one natural law to supersede another without anarchy.

## I. USING WHAT WE HAVE.

Acts 3:1-10; John 6:9, 11; Judges 3:31.

### Expository Notes.

When the helpless cripple lying at the Beautiful Gate of the Temple asked a gift of Peter and John as they passed him going into the Temple, Peter replied that he had no money. Either he "had left his pocketbook at home," or it was empty that morning. As to his next sentence, the Revision makes a significant change in giving the literal translation of the Greek. The King James' version says: "Such as I have," I will give you. That is an apologetic phrase. We use it when we are compelled to substitute something inferior for a desired thing. But did Peter really think that gift of healing was not better than a paltry alms? Peter was never so stupid as that. The Revision says: "What I have, that give I unto thee"—and that is a great deal better than the slight alms you ask.

Moffatt's translation is: "I have no silver or gold, but I will give you what I do have."

"What I do have" has proved of great use in the history of the world and of the church many times both in and out of the Bible. Shamgar routed the Philistines with his ox-goad. He must have been a farmer and called by the Philistine invasion from his task of plowing, and he went with what he had in his hand. A lad with his little lunchbasket holding five barley crackers and two sardines brought what he had to Jesus, who fed the hungry multitude with it. But all because behind the simple instrument was the power of God.

Many times in the history of the church has "What I have" been brought to Jesus, and then wonders have been accomplished. An embroidery needle in a woman's hand pushed back the heavy curtains which hid India's daughters from the world. A forceps in the hand of a missionary opened the door before him in Formosa. When he had delivered the islanders from the agonies of toothache, their gratitude led them to listen to him when he talked of God.

F. D. Gamewell, who had been a civil engineer before he became a missionary, used his knowledge to fortify the compound in Peking where the foreigners took refuge during the Boxer outbreak and so saved many lives of diplomats, missionaries and Chinese converts. John G. Paton's spade, digging a well, gained the good will of the dusky islanders of the sea, by giving them "rain all the time."

The school teacher, the doctor, and the nurse have long been bringing their own special gifts to the Lord Christ for service in heathen lands. But now the farmer, the carpenter, the printer, many different artisans are offering their own talents—either to gain a hearing for the Christian doctrine, or to help the Christian converts to gain a livelihood when cast out by their heathen relatives.

So a mission station in China has opened an agricultural experiment station; a university professor is helping to cover a bleak slope near the city with fruit trees; a missionary farmer is helping the people of India to fight famine by showing them a model farm. In Madagascar a missionary gained the favor of the heathen

queen and preserved the mission station by making her some English soap.

Not only are the preacher, teacher and doctor, missionaries now-a-day, but the farmer, the printer, the kindergarten teacher and the music teacher.

Missionary gifts are now not only Bibles and medicines, but plows, organs and automobiles. A missionary with a Ford is equal to three men without one.

Of all who have given what they had, none has done more than Cyrus Hamlin who gained the favor of the English officers, and furnished employment to his Armenian students, by baking bread, and inventing washing machines with which he washed the clothing of the English soldiers in the Crimean war. Adoniram Judson shook hands with a Burmese woman, much to her astonishment! That friendly, fraternal greeting to a woman. She said, "He treated me like a princess. He must be one of the sons of God. His God must be the God!" She never worshipped heathen gods again.

Isabella Thoburn in India said, "We have found use for every faculty we possess, natural or acquired."

"What we do have" may be given to the Master in America as well as in heathen lands. Friendliness, teaching ability, honest labor, business integrity, all may be given to mankind in the name of the Lord Jesus. Time and talents used in the service of the church by the laity may aid, directly or indirectly, in the spread of the Kingdom. The Church needs more than money.

## Plan for Our Meeting.

**Topics for discussion.** Incidents from the life of the Church, at home or abroad, where a simple or ordinary faculty or possession has been of great use to the cause of Christ.

What can I bring to the service of this church that can advance the spread of the Kingdom?

## Thoughts on the Theme.

Solomon, the cook who accompanies Mr. Van Ess of the Arabian Mission on his many tours, counts himself also a missionary and says, "Sahib, you serve El-Messiah with your head and tongue; and I with my pots and pans."

\* \* \*

A good minister once preached to his congregation a powerful sermon from the words, "Why stand ye here all the day idle?" A lady went to the minister the next day, and said, "Doctor, I want a spade." We should be happy to put spades into the hands of all our idle friends. There are Sunday School spades, Mission-room spades, Tract-distribution spades, Sick-visitation spades, etc. Who will apply for them?—Bib. III.

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## II. GROWTH.

Mark 4:26-32; Acts 2:47 R. V. Margin.

### Expository Notes.

**Mark 4:26-29.** This parable, which emphasizes the gradual processes of growth, is given only by Mark, though the thought is implied in Matthew's parable of the leaven. Destruction and devastation may come suddenly, but the constructive forces work slowly and gradually. One has no right to expect the perfect grain when the green blade first appears above the dark earth. The golden harvest is in the future. There must be months of slow growth before that comes.

Men often expect to see a mature, perfect Christian when they should be thankful for the promise of the green blade. There is a mystery about it all. The seed has a wonderful life in itself; it grows, we know not how. But it takes time to reach the day of the ripened grain. Life develops slowly and gradually.

**Mark 4:30-32.** This parable of the relation between the seed and the harvest is given also by Matthew. Here is no question of the process. Only the result is looked at in comparison with



the seed. The thought of time does not enter. The history of the church is full of examples of great results from apparently insignificant agencies.

**Acts 2:47.** Luke here suggests that the salvation of the individual is a process of growth. At least the original Greek does. The process begins when the touch of the Lord is recognized and yielded to, and then goes on unto perfection. The literal translation is: "The Lord brought together day by day those that were being saved." See the margin of the American Revision. The tense of the verb indicates a continued act. They came together, as persons with a common purpose do—those who were being saved from false beliefs, from deadening and useless ceremonies, from evil habits, from fear of the Evil One, from sins of act and thought. And all this requires time and effort—a gradual and deliberate growth.

#### Thoughts on the Theme.

There are mysteries all around us. We know something about the winds, the clouds, the rain, the dew, and the sunshine. The weather forecaster is able to predict, with but partial correctness, weather conditions for a day or two ahead. We know something about seed and soil, and the conditions of growth, but there is much that we do not know. We know that we can not expect a harvest without placing good seed in the proper kind of soil. The new birth, salvation from sin, is a fact, but the process is unexplained. It is known under what conditions seed will grow, and it is known under what conditions the sinner is saved; but we can not explain the process by which the Lord removes the burden of sin and imparts the witness of the Spirit that we are born of God. The increase of divine graces in the soul, the expansion of the new life, goes forward as the Christian walks before the Lord in faith and obedience.—Australian S. S. Teacher.

\* \* \*

#### The Marvel of Growth.

It is this marvel of growth which our Lord here teaches. The Kingdom of Heaven, the work of God, submits to the process of growth, and here our Lord in his word reaches down with such peculiar force over so many intervening centuries to our own modern day; for this thought of growth, we know, is our own modern mode of thinking. The prophetic truth that has been laid open to us in its thousand forms is this—that things grow, that everything grows, that nothing comes into being full made. It may stand there now in front of us, looking complete, and steady, and fixed, and changeless. But it was not always so. Behind everything lies a history which will tell us how it all began and came to pass, bit by bit, stage after stage, until this, its final position, is attained. Everything tells us this same story. The universe itself, with all its unalterable parts, did not suddenly launch out full-grown. It grew—grew out of some nebulous mist of ether, or what not—slowly into the ordered fabric, actual, solid, permanent, distinct. And this earth of ours grew into its present shape and arrangement—into sea and land and firmament. Its hills grew under the quiet handling of water and air into their present outline. Its valleys, its plains grew under the action of descending streams.

And man grows, and languages grow, and human societies grow, and literatures grow, and thoughts grow. And religion has grown, and Christianity has grown, and the Bible has grown, and the Church has grown. It is the one word that meets us everywhere, and we call it "evolution" or we call it "development." We mean growth. It has been, perhaps, with a start of surprise that we have come to recognize how freely and richly our Christian faith welcomes and responds to this, our latest form of thought; for, indeed, we know it is the very religion of growth. It is full of this conception. The Bible holds in it the very Gospel of growth.

That is the root idea of Divine activity: a seed thrown down, a speck tended, watered, and fed, until it puts out its hidden secret in due order.

### III. PRAISE FOR DELIVERANCE.

Psalm 98.

#### Expository Notes.

This is one of a group of psalms (96-100) calling upon the Israelites to praise Jehovah for some great deliverance. Their passionate enthusiasm demands that we refer them to some great crisis in the history of the nation, and their broad view of Jehovah as the ruler of all nations, points to a time after the Exile. Probably the salvation, or deliverance, which Jehovah has wrought is the return of Israel from Babylon, and their re-establishment in their own land. Psalms 96 and 98 are triumphal shouts of joy over what Jehovah has done for Israel, while psalms 97 and 99 are exultant declarations of the sovereignty of Jehovah over the whole world.

This psalm begins with an appeal for a new song, one that had not been heard before; a marvelous deliverance needed a greater song of praise than was ever before sung. Besides a new note was to be struck, for the Israelites came back from Babylon feeling that Jehovah was no tribal or local God. The Exile had taught them that Jehovah's rule was over the world, not simply Palestine. They had found that one could pray to Jehovah from Babylon as well as from Jerusalem.

The unexpected decree of the new Persian ruler, Cyrus, by which the exiled Israelites were allowed to return to their own country, was recognized as being from Jehovah. Their safety, their deliverance, had been wrought by Jehovah. The right hand and arm are oriental symbols of power.

In the mind of the writer verses 2 and 3 are closely connected. Perhaps "justice" would better express to us the thought behind the word "righteousness." And the full force of "remembered" is seen by turning to Isa. 49:14, where we see what the people were saying, as they thought upon the destroyed Temple, the devastated Jerusalem, and the exiled nation—"Jehovah hath forsaken me, and the Lord hath forgotten me." They had proclaimed loudly that they were the chosen people of Jehovah, and then the neighboring nations had jeered at their belief and pointed to their conquest and captivity as signs of the falsity of their claims or of the weakness of their God.

But now it is evident that Jehovah has remembered his people, and his justice and his faithfulness to his promises have been shown to the whole world as the new king announces his own orders from Jehovah, and not only gives the Jews permission to return to their own country but commands his subjects to assist them with gold and goods.

No longer are they humiliated—rather are they vindicated in the eyes of the Gentiles. See how many times it is repeated—their deliverance by Jehovah is "made known," "openly showed," "all the ends of the earth" have seen it.

The first three verses give the reasons for their joy, the next three call upon everybody to sing praises to Jehovah for what he has done, sing praises with the human voice and all kinds of musical instruments. And that is not a sufficient outlet for the psalmist's gladness, so he turns to the outer world and wants all nature, sea and rivers and hills, to join in the chorus of praise. And all because Jehovah will be seen as the judge—rather ruler—of the earth. It is not a thought of trial and conviction or acquittal, but of a settled and just government.

Coming down to the present, the doubts and queries of the Jews of the Exile may be paralleled today in the perplexity of many persons, as they look at the present situation in Europe, at devastated Belgium and France, at invaded territory, at slaughtered men, at outraged women, and maimed children. And now they are asking in the magazines and on the street, "Has the church collapsed?" "Is God indifferent to the deeds of mankind?" "Is not God just?" etc.

Now the world looks back and marvels at how much Israel learned in the days of the Exile, and recognizes how much good came out of those bitter days of captivity in a foreign land. At last, when purified by the fiery trial, the Jews cried out in a shout of joy, "Jehovah hath remembered his mercy to the house of Israel."

And so we have faith to believe that one day men will look back and recognize the great good

that has come to the world out of this terrible conflict. We will see how the ploughshare of war has broken up great evils, long entrenched, and hardened by the slow centuries. One day we will sing praises with voice and music; and in our thought the waves of the sea will rejoice that they are no more partners in useless tragedies; and the grass and flowers on the hillsides will make haste to cover the scars of man's cruelty. One day the Lord of all will reign in the world with justice and righteousness.

#### Plan for Our Meeting.

**Topics for discussion.** Instances where good has come out of evil. The purifying effect of trial. "Perfect through sufferings."

#### Thoughts on the Theme.

One of the most mysterious and momentous periods in the history of humanity is that brief space of the Exile. What influences were brought to bear on the captives, we know not. But this we know that from a reckless, lawless, godless populace, they returned transformed into a band of Puritans. In their captivity, under the wrongs and miseries of their exile, the Jews remembered God their Maker.—Exp. Bible.

The Jews learned much, as well as suffered much, while they sat by the waters of Babylon.

They emerged from their long exile with a profound attachment to the Word of God, such as their fathers had never known, and with many precious additions to that Word. They came out of the captivity with a hatred of idolatry, a faith in the life beyond the grave, a pride in their national law, a hope in the advent of the great Deliverer and Redeemer.

With the religious there was an intellectual advance. Books and teachers were sought and honored. Schools and synagogues grew up in every town and village. And this zeal for culture and education the Jews have never lost until this day.—Samuel Cox.

A third effect of the Exile which has greatly influenced the national life of the Jews all through the ages since, is that in Babylon they were made a commercial people.

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#### IV. TERMINUS OR THOROUGHFARE.

Deut. 8:3; Matt. 4:4; Psa. 19:1-3; Rom. 1:20.

#### Expository Notes.

**Deut. 8:3; Matt. 4:4.** Moses tells the Israelites that the object of their strange experiences in the wilderness was to teach them their dependence upon Jehovah, that back of the "bread" was God, and that a complete life demands not only bread but God. Jesus repeats that saying under circumstances that suggest that the second is the most important factor. We pass from the bread to God, not only because the bread comes from God but because the spiritual life is more than the material life. Neither the bread nor the material life which it nourishes is a terminus.

**Psa. 19:1-3.** Some may look with awe upon the shining heavens and worship them. Others look with admiration upon their sparkling beauty and stop there. But to the Hebrew psalmist they declare God's glory; they tell that God created them. And this they do each day and night, yet in silent speech. In their solemn, glittering beauty they are a thoroughfare over which one may pass to the knowledge of God.

**Rom. 1:20.** In different fashion, in far less poetical phrase than that used by the psalmist, Paul expresses the same thought. Some of the outstanding characteristics of God may be seen in his creation by one who makes the outer world not a terminus but an avenue which leads into the presence of God.

#### Plan for Our Meeting.

**Topics for discussion.** What qualities of the Divine Being may be seen in the outer world? What can not be clearly seen? What was the need for the revelation of God in Christ Jesus? When I have seen or felt the presence of God in nature.

#### Thoughts on the Theme.

One of the most deadly temptations in life is to mistake a thoroughfare for a terminus, and to regard what is intended to be a means as an ultimate end. And, therefore, one of the determining questions in life, where subtle snares abound, is this: Shall the material be a terminus or a thoroughfare, a goal or a passage,

a means or an end? Shall we seek to live "by bread alone," or, using bread as a subordinate means, shall we find our true life in the unseen? And here is the Saviour's answer. "We live not in material quests, but in divine relations. 'This is life, know Thee.'" By "bread alone" the body can exist; man needs the bread of the world; he can only live by the hidden manna of divine communion.

Our temptation is to dwell on the material side of nature, and never apprehend the spiritual significance of the divine world. We stop at "bread"; we do not push through to God. There is a type of man to whom nature makes no sort of refined appeal. He seems to be insensible to its presence. A second type of man discovers in nature higher ministries of physical inspiration and delight. He is charmed by the play of color, he is fascinated by the minstrelsy of song, he is exhilarated by the delicacies of flavor and perfume. The third type of man rises to an aesthetic appreciation of nature. Imagination is now at work, and delicate fancy, and a world of romance is unveiled. Idylls are born and lyrics are sung. But a fourth type of man has a spiritual apprehension of nature, uses it as a thoroughfare to the divine, passes by its "bread," giving thanks for the bread, to find the true significance in God. He moves with awe and wondering soul through "the light of setting suns," to "the light that never was on sea, or land," and through the apocalypse of the changing clouds to "the rainbow round about the throne."

Let us apply this principle to history. It is possible to approach history and to abide in its outer courts; it is possible to go further, and in history to find "the Word of God." We may have a materialistic conception of history, and surveying its crowded procession we may see only the contention of material forces, and in its changing triumphs only the changing ascendancy of the brute. We may have a spiritual conception of history, and behind all its perspiring tumults and noise and armies and brutal riot and disorder we may discern a spiritual presence and hear a ghostly word, the word "proceeding from the mouth of God." In my own schooldays we were ceaselessly watching the glamor and pageantry of kings and queens, or following the doings of armies and gazing upon rivers of blood. Since those days our attitude towards history has changed. We are not so much concerned with the flittings of monarchs as with the movements of peoples.

But even so we are still outside the temple, and may abide in its material and social passages, and not press through to God. What is God saying in history? What is "the word proceeding from the mouth of God?" What is he saying in the history of the empires of the ancient world? What is the speech of events? What is the clearly defined word of results and destiny? We are to press through the sheen and the pain and the blood, and listen to the eternal word of the living God.

But the principle may not only be applied to the history of nations, but to the record of the individual life.

We shall be inclined to fix upon its cleverness, or its want of cleverness, or its fortune, or its misfortune, its luck, or its chance. We shall be foolish to stop there. What does God say to us through our yesterdays? "He that hath ears to hear let him hear."

The principle may be similarly applied to ordinary duty and common work. Everywhere we are tempted to make a terminus of what was intended to be a thoroughfare, to stop at "bread," am not get through to God. We are snared to stop at the material, the formal, the ritualistic, the symbolic, and we thereby miss the life indeed, and the heavenly bread that alone sustains it.

The snare is about us when we meet for worship. We meet as immortal souls. The enemy of souls is present to entice the immortal to be satisfied with the material, the formal, the musical, the sensational, with the rites and rubrics of worship, and to have no concern for a personal communion with God. He seeks to make us contented with forms and postures, to make the hymn and the anthem and the sermon a terminus and not a highway by which we find the secret place of the Most High.—J. H. Jowett.



# RELIGIOUS REVIEW OF REVIEWS

## CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

### NEWS.

The great bell of Cologne Cathedral was rung for the last time on New Year's eve, and the metal, which weighs eleven tons, is being used for war purposes. The bell was cast from French guns captured in 1870-71, and was first run on the birthday of William I., March 22, 1877.—Watchman-Examiner.

By a recent decision of the Georgia State Supreme Court, school superintendents have the right to prohibit pupils from attending motion picture shows on all nights of the week except Friday and Saturday, under penalty of expulsion. The film interests put up a strong contest on the ground that the ruling deprived parents of the rightful control of their children out of school hours, but the court took the position that the time had not come for "studyless nights" just yet.—Watchman-Examiner.

Out of the thousand books published each year, six hundred of them never pay the cost of publication, two hundred of them just pay the cost of publication, one hundred yield a small profit, while but a few of them make a fortune for the writer. Of a thousand books published each year, six hundred and fifty are forgotten by the end of the first year, one hundred and fifty more are forgotten at the end of the third year, and only fifty of them survive the age that reads them.—Exchange.

Both Eastern and Western Mormonism are urging their soldier boys in the army to miss no chance to spread Mormonism among their comrades. Polygamist H. B. Roberts and a son of Jos. F. Smith, the head Utah Mormon, have secured appointments as "chaplains," and will do their utmost to help Mormonism on.

A fifty Dollar Liberty Bond will protect 1,000 soldiers from smallpox and 666 from typhoid. It will assure the safety of 139 wounded soldiers from lockjaw, the germs of which swarm in Belgian soil.

It will render painless 400 operations, supply 2 miles of bandages—enough to bandage 555 wounds.

It will care for 160 injuries in the way of "first-aid packets."

It will furnish adhesive plaster and surgical gauze enough to benefit thousands of wounded soldiers.

Every purchaser of a Liberty Loan Bond performs a distinct individual service to his country and to our boys fighting in France.

The new announcement made by the United States Food Administration is put forward on the basis of military necessity. The fact is that we must reduce our monthly consumption of wheat fully 50 per cent from now until the next harvest; or from 42,000,000 bushels a month to 21,000,000 bushels. This will leave for general consumption about 1½ pounds of wheat products weekly per person. The well-to-do are asked to make greater sacrifices than the poor can make, and this certainly is right. Voluntary assistance is relied upon for the observance of the rules.

Briefly stated, the Food Administration asks that householders shall not use to exceed a total of 1½ pounds per week of wheat products per person; public eating houses and clubs shall observe two wheatless days per week as at present, and in addition shall not serve to any one guest at one meal breadstuffs containing in the aggregate more than 2 ounces of wheat flour; nor serve any wheat products unless specially ordered; retailers shall not sell more than one-eighth of a barrel of flour to any town customer at one time, nor more than one-quarter barrel to a country customer, and in no case sell wheat products without selling an equal weight of other cereals; bakers and grocers shall reduce

the volume of Victory bread sold by delivery of the three-quarter pound loaf where 1 pound was sold before; manufacturers using wheat products for non-food purposes shall cease such use entirely.

No limit is placed on the use of other cereals, flours and meals, corn, barley, buckwheat, potato flour, etc.

The Chicago Evening Post tells of a small boy and his father who went out together about nightfall. On the western horizon the evening star shown with brilliancy, dimming the lesser lights. "Look, daddy," said the boy, "God has hung out his service flag. He must have a son in the war." And then, adds the Evening Post, "And since that Son gained his victory over the autocracy of Rome and its allied powers of darkness on the battlefield of Calvary, no war has been waged for righteousness and freedom in which he has not been the comrade of all heroic souls."

The American Bible Society has just completed the furnishing of 500,000 copies of its Service Testaments bound in khaki, to the American soldiers and sailors through the Young Men's Christian Association, being half of its promised gift of 1,000,000 volumes.

The Salvation Army in India numbers today 3,114 corps and outposts, 500 schools, 109 social institutions, 3 hospitals, 16 village banks, 9 dispensaries and 34 criminal settlements. The first thing that happened to Commissioner Booth-Tucker when he landed in India 35 years ago was imprisonment in jail for a month for "disturbance." In 1913 he was given the Kaiser-i-Hind order "for public service in India." This is typical of the change in sentiment toward Christianity in all parts of the world.—American Messenger.

One of the Y. W. C. A. secretaries in Calcutta has been asked by a leader of the Brama-Samaj sect to open a Bible class, in the Life of Christ, among the women of his community. When questioned as to his reason for making so unusual a request he replied: "We are getting afraid of our new women. They have freedom from seclusion and advanced ideas. We have allowed them that by the rules of our community. Yet they have not that safeguarding influence that we see in the lives of Christian women, and it is for this reason that we feel that a class in the life of Christ would be of value to them."—Record of Christian Work.

The Sunday School secretary for Japan, Rev. H. Kawasumi, reports: "Last Christmas we gave medals to those who had attended Sunday School the entire year. There were 3,602, and those who had continued five years were 19. There were 77 teachers who had taught classes for five years, and 18 who had taught ten years. There are about 200,000 in the Sunday Schools of Japan."

U. S. Grant, great-grandson of the famous Union general, has been appointed a corporal in the 102nd Ammunition Train. His grandfather was Gen. Frederick Dent Grant, and his father, another U. S. Grant, who saw service in the Spanish-American War. The latest U. S. Grant was driving an army truck when notified of his promotion.

The Hebrew Christian Alliance of America holds its fourth annual conference at the Moody Bible Institute Auditorium (old Moody Church), Chicago, Ill., May 29-31.

The Moody Bible Institute of Chicago announces a Special Summer Music Course for the Evangelistic Singer and Player, for the six weeks extending from June 26 to August 7.

Students have the privilege of attending any of the other classes of the Institute without additional cost. Instruction is given in the English Bible, Personal Evangelism and Practical Methods of Christian Work. A bulletin outlining the courses offered and giving full information will be sent upon request.

#### What Your Quarters Will Do.

If you think that your quarters won't help win the war when invested in War Savings and Thrift Stamps, look over this table. The "little bonds" are translated into terms of soldiers' equipment:

- 1 Thrift Stamp—Five bullets.
- 1 War Savings Stamp—One pair of shoes.
- 1 War Savings Stamp—Two woolen shirts.
- 1 War Savings Stamp—Four winter undershirts.
- 1 War Savings Stamp—One steel helmet and \$1.14 over.
- 1 War Savings Stamp—One shelter tent and part payment on overcoat.

And you are not giving them away, but lending them at 4.27 per cent interest.

The statistician is at it again: "Take one hundred healthy men at the age of twenty-five and follow them: At sixty-five here is where you will find them:

- 36 will be dead.
- 1 will be very rich.
- 4 will be wealthy.
- 5 will be supporting themselves by work.
- 54 will be dependent upon friends, relatives, or charity.

#### THE WAR.

##### Pessimistic Propagandas.

There are two current propagandas, one is political and the other theological. Who has not felt the subtle influence of the propaganda of pessimism concerning the world war and our relation to it? That movement is unpatriotic. It is worse. It is dastardly. It is our solemn duty to challenge it everywhere. It may be offset by giving the people the actual facts, by predicting the victory for freedom which is sure to come, and by heartening the public to make every required sacrifice.

And the work of the theological pessimist should be resisted quite as vigorously. This docile and lamblike individual with sepulchral voice and despairing phrase goeth about in the community seeking whom he may oppress. He talks mysteriously of "the last days." But, my brethren, these are not the last days. These are the first days, the first days of the new era of human rights, and of brotherhood, and of international confidence, and of permanent world peace. It is our high privilege to impart to all our communities our own splendid optimism, and to inspire every man and woman to the largest national service and sacrifice.—Bishop J. F. Berry.

#### Women and War.

Nowhere have I seen the same self sacrifices that there is among the women of England. You find that it is spread from the highest to the lowest women of the land. They are working in surgical dressings, and they have done it for three years. I met one woman who was washing dishes in a canteen, who had been there for 18 months, and probably would be for the duration of the war. Some have been doing their work for 18 months, 24 months, or three years.

I asked an English doctor what he thought was the most glorious thing in the war, thinking he would cite some great battle, some heroic deed—the flying corps or something of that sort. He said to me the glory of the war is the women, and how they have stood by, and all they have done. He said: "We never could have managed this war in England without the women; the way they have stood by and the way they have done things, the wonderful unusual sacrifices they have made, given up the daily things of life, and in addition have taken men's places in doing the hardest kinds of manual work." He said that to a doctor, the thing that is most wonderful and more wonderful than anything else is the volunteer nurse.—Mrs. August Belmont.

#### Hatred.

No such astounding revelation, apart from the brutal and cruel war methods of Germany, ever came to the world as that contained in the two or three volumes of utterances of German pastors, editors, professors and officers made during the war, recently published. It is almost unbelievable that such words of hatred and self-conceit have been uttered in this age, as those collected from German sources in "Hurrah and Hallelujah," by Dr. Bangs, of Denmark. And recently on top of these has come the powerful organization of the Pan-Germans called the "Fatherland Party," which is standing for ruthlessness in warfare and the annexation of everything that can be taken or held and which recognizes no such things as an international morality.

But there has recently leaked out of Germany, through Switzerland, evidences of a strong movement of rebellion and protest against these things. According to a recent dispatch to the "New York Times" the opposition in Germany to the rabid annexationist program of the recently organized "Fatherland Party" is by no means confined to the Socialist and radicals. In a protest and appeal sent to the students of German universities by the students at Heidelberg, the von Tirpitz clique of Pan-Germans is sharply attacked.

The instructions sent out to the twenty thousand "Four-Minute Men" by the Committee on Public Information of Washington, warn the speakers not to indulge in hatred in their speeches. The Administration wants no "Hymns of Hate" in America. "The Bulletin" says: "Hatred, many say, is an emotion necessary for war. The soldier, they say, cannot fight unless he hates. Let them ask the soldier; let them talk to the veteran who has given and received wounds, and they will find that the greater hatred is among civilians. Passivity makes for an emotion of hatred; a busy man thinks mostly of his job. Furthermore, the characteristic of good fighters is that they are 'good sports.' They know the other men are ordered to fight as they are ordered, and the best soldiers are often those men who thoroughly respect their foe. . . . Preparing ourselves to pour out the life blood of the Nation on behalf of ideals, we must not besmirch the ideals by the vulgar methods to which the war lords for centuries have resorted."

Much discussion of this matter of hatred and reprisal has been going on in the English churches and religious press. It is to the great credit of England that the vast majority of opinion has been steadfastly against arousing hatred and against reprisal in kind.—Christian Work.

#### German Peace.

What the Germans mean by a "strong peace," a "German peace," was recently expressed by Gen. Von Liebert, a leading Prussian conservative.

"For us there is but one principle to be followed, and we recognize no other. We hold that might is right. We must know neither sentiment, humanity, consideration, nor compassion. We must have Belgium and the north of France. France must be made to pay until she is bled white. We must have a strong peace."

Mr. Gompers spoke well for American labor when he said:

"The Republic of the United States is not perfect; it has the imperfections of the human—but it is the best country on the face of the earth, and those who do not love it enough to work for it, to fight for it, to die for it, are not worthy of the privilege of living in it.

"I say to the Kaiser, I say to the Germans, in the name of the American labor movement: You can't talk peace with the American workers; you can't talk peace with us; you can't talk to us at all now. We are fighting now. Either you smash your Kaiser autocracy or we will smash it for you."—Government Bulletin.

#### German "Kultur."

"Every village they have passed through has been the victim of what is only organized pillage. Every city has been practically sacked, ransacked on system; its citizens plundered, its civil officers terrorized, imprisoned, outraged, or killed. The civil population have been, contrary



to the usage of modern warfare, forced to serve the invading armies, brutally put to death, reduced to wholesale starvation, and desolation. Vast tracts of the richest and most industrious districts of Europe have been deliberately stripped and plunged into famine, solely in order that the invaders might make war cheaply. Irregular troops, contrary to all the practice of war, have been systematically murdered, and civil populations indiscriminately massacred, solely to spread terror. A regular system of ingenious terrorism has been directed against civilians, as horrible as anything in the history of civil or religious wars. Large and populous cities have been, not once, but 20, 30, 40 times, bombarded and burnt, and the women and children in them wantonly slaughtered, with the sole object of inflicting suffering. All this has been done not in license or passion, but by the calculating ferocity of scientific soldiers."

The above was not written yesterday, last week, last month, or last year. It appeared in the English "Fortnightly Review" February, 1871, shortly before the surrender of Paris. Frederick Harrison, the writer, is still alive. Its statements were true then, are true now. Julius Caesar in his Commentaries narrates events which show that even before the time of Christ the Germans demonstrated the possession of all the rudiments of their modern "kultur." It is no new thing; and hundreds of thousands of men will have died in vain in this war if this sinister thing is not absolutely and utterly exterminated forever by the forces of civilization arrayed against it.—Government Bulletin.

#### A University On A Battlefield.

The "London Times" gives an account of the school of civil vocational learning established on the Vimy Ridge, southeast of Ypres in Belgium. This ridge was captured from the Germans by the Canadian forces last year in a brilliant attack. These Canadians have developed the idea of a college, which started at an English training camp. Soldier students gather under pine trees in circles for reading and study. Chaplains and Y. M. C. A. workers took hold of the movement and what is called Khaki College soon grew into an organized body with professors, lecturers and examinations. The courses of the college are organized in eight departments: classics, modern languages, English, Celtic literature, history, mathematics and engineering, business and agriculture. The college has a president, Lieutenant Colonel Day, who in peace time was professor of English in the University of New Brunswick. The institution is subject to interruptions from the calls of active service in the field but it has been in full activity for five months, with examinations at Christmas time in all the subjects. An army which finds interests of this sort and which contains these elements of organization is an unusual army when measured by old standards of warfare.—The Congregationalist.

#### A Second Good Friday.

Reckoning time by the church calendar, this is the first anniversary of one of the most momentous events in our national life. When we entered the war to help preserve Christian civilization, no other day was good enough save that on which we commemorate the sacrifice God made to free the world from bondage to the Powers of Darkness.

We read that "they all forsook Him and fled." America too looked the other way when civilization was being put to the cross. But it could not forever remain indifferent to the fact that a world tragedy was being enacted second only to that of Calvary. Its better nature asserted itself, and it took its place with the saviours of the world. At last America found its soul.

Sacrifice! We know not yet the meaning of the word except as we see it in others. America has only passed through its Gethsemane, but it has shouldered its cross, and gladly goes the way that leads to sacrifice. Well does it know that its Calvary lies just beyond. Yet America neither expects nor hopes to avoid it. It has learned there is nothing so sublime in life as the service of others through the sacrifice of self.

After the crucifixion came the resurrection. Death and the grave could not hold Eternal Life. There is a tradition that as He walked

in the garden Easter lilies and daffodils, emblems of immortality, sprang up in His footsteps. Darkness, suffering and sacrifice may be ours in the months to come, yet we will have no fear. We offer ourselves for the sake of Justice, Mercy and Liberty. These ideals can never die, for they too were born of God.—Wall Street Journal.

#### The Holy War.

The Christmas number of "Land and Water" contains a poem by Kipling entitled "The Holy War." It has for its text the following quotation from Bunyan's "Holy War": "For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down nor hurt by the most mighty adverse potentate unless the townsmen gave consent thereto." Following are four verses from the poem:

A tinker out of Bedford,  
A vagrant off in quod,  
A private under Fairfax,  
A minister of God.  
Two hundred years and thirty  
Ere Armageddon came;  
His single hand portrayed it,  
And Bunyan was his name.

He mapped for those who follow  
The world in which we are—  
"The famous town of Mansoul"  
That takes the holy war.  
Here true and traitor people  
The gates along her wall,  
From Eye gate unto Feel gate  
John Bunyan showed them all.

Likewise the Lords of Looseness  
That hamper faith and works,  
The perseverance-doubters,  
The present-comfort shirks,  
And brittle intellectuals,  
Who cracked beneath a strain—  
John Bunyan met the helpful set  
In Charles the Second's reign.

Now he hath left his quarters  
In Bunhill Fields to lie,  
The wisdom that he taught us  
Is proven prophecy:  
One watchword through our armies,  
One answer from our lands—  
"No dealings with Diabolus  
As long as Mansoul stands."

#### Our Men.

God save our splendid men,  
Send them safe home again,  
God save our men.  
Make them victorious,  
Patient and chivalrous,  
They are so dear to us,  
God save our men.

God keep our own dear men,  
From every stain of sin,  
God keep our men.  
When Satan would allure,  
When tempted, keep them pure,  
Be their protection sure—  
God keep our men.

God hold our precious men,  
And love them to the end,  
God hold our men.  
Held in Thine arms so strong  
To Thee they all belong,  
God hold our men. —Anon.

#### TOBACCO.

M. E. Poland, secretary of the No-Tobacco League of America, reports: During the past year I have addressed 31,847 school children on the injury of tobacco.

This instruction has consisted of a study of the tobacco plant, including its history and its poisonous nature, together with the methods of using tobacco that are prevalent, and the effect of its use upon the human body, with especial reference to the nervous system and emphasis upon the brain, calling attention to the relation of the use of tobacco to morals, intelligence and efficiency.

We are gratified to have found this year a greater desire upon the part of other temperance and religious organizations to co-operate with us

than heretofore. Special mention is due the effort made in behalf of No-Tobacco by the W. C. T. U. and various young people's organizations. We are also encouraged by the fact that the Methodist Episcopal Clergy are required to be clean; that the Seventh Day Adventists and the residents of Zion City, Illinois, are waging war upon tobacco; that the Nazirite, Free Methodist and Wesleyan Methodist churches each make total abstinence from tobacco a test of membership; that among the other organizations that are arrayed against the tobacco business are the Gideons, the Non-Smokers' Protective League, National Reform Bureau, Moody Bible Institute and several colleges, such as Oberlin, and others.

The federation of Minneapolis ministers, including every Protestant denomination, has protested against the tobacco habit, calling the attention of the men who have it to the waste of land acreage involved in the cultivation of the weed, the evil effect on growing youth, and the loss of physical and mental efficiency through the habit. The federation also protested against sending tobacco to soldiers as a gift and declared the conviction that those who by reason of long habit were addicted to it should be supplied by the government and by no other agency.—Continent.

Dr. Parkinson of London found the smoking of 45-60 grams of tobacco increased the heart beat an average of nine times per minute, while the normal heart was increased six beats per minute. With this increase of heart rate, Dr. Parkinson found a constant rise of blood pressure. The amount of tobacco used in these experiments is equal to about four or five cigarettes. The experiments showed that the increased labor required of the heart begins soon after smoking begins and is maintained until smoking is stopped. The statistical fact is that during the last thirty years, death from heart disease in the United States has increased 67 per cent.—No-Tobacco Journal.

When Congress was dealing with the problem of meeting the food shortage throughout the world, it discovered that the distilleries of the country had used up in the fiscal year ending June 30, 1916, 39,000,000 bushels of grain (corn, rye, malt, etc.), as well as 152,000,000 gallons of molasses; the breweries had consumed in the same year 70,000,000 bushels of edible grain, including 52,000,000 bushels of barley, nearly 16,000,000 bushels of corn, and 2,000,000 bushels of rice. Congress accordingly prohibited entirely by the Act of August 10, 1917, the manufacture of distilled liquor. The 39,000,000 bushels of grain thus saved required the use of about 1,400,000 acres of ground. The land devoted to tobacco and therefore withdrawn from food production in 1916 was 1,412,000 acres, or almost exactly the area required for raising distillery grain. If it was worth while to save the 1,400,000 acres needed for the production of distilled liquors, is it not equally worth while in a year of general scarcity to save at least a part of the 1,400,000 acres used for the production of tobacco?—Henry W. Farnam, Prof. of Economics, Yale University.

#### DRINK.

##### Canada's Example.

In a letter to "The Daily Chronicle," Dr. Clifford draws attention to the Canadian Government that after November 30th no grain of any kind and no foodstuff of any sort shall be used in the Dominion of Canada for the distillation of potable liquors. The saving which the new order may be expected to effect may be seen from the statement that during the year ending March 31, 1917, the aggregate of barley, corn, rye, and other foodstuffs, including sugar, used in brewing and distilling, amounted to more than one hundred and sixty-four millions of pounds. Canada is now wholly "dry." Therefore, as Dr. Clifford says, she is giving battle not only to the Central Powers of Europe, but to everything that helps the enemy. "America has done the same. Why cannot Great Britain follow?"—S. S. Chronicle, London.

"I don't mind going without sugar," said a man at a club banquet the other night when the

supply of lumps for his coffee seemed reduced to a minimum, "but I object to having the sugar I don't eat used in making liquor." Those are pretty nearly everybody's sentiments.

#### Bread or Beer.

When I was in England the first morning, "Bread or Beer" was issued by Sir Alfred Booth, Chairman of the Cunard Steamship Line, whom the war found neither a Prohibitionist nor a teetotaler. Yet early in 1916, at a Liverpool war savings meeting, the doughty shipbuilder and world's greatest authority on transportation startled the British world by declaring, "The transport problem demands prohibition till the war is over."

He bluntly said: "I am not thinking of the temperance side of the question—we have got beyond that now; I am thinking of the demand which the trade makes upon the services of our ships, our railways and carts, and our labor." He denounced the use of thousands of tons of coal mined and sent every week to the breweries and distilleries, the barley and other produce carted and hauled by rail to the brewery, brought back again and distributed to the consumer. "If we are to maintain our armies in the field, we shall before very long have to choose between bread or beer," warned Sir Alfred Booth.—Margaret Wintringer, in The National Advocate.

#### Prohibition Progress.

Congressman Webb of North Carolina, author of the Webb-Kenyon prohibition bill, and one of the most uncompromising prohibition advocates in Congress, says: "I made my first prohibition speech on the floor of the House. It caused much laughter, and I was looked upon as a plain, everyday fool; but I am thankful to say that conditions have changed. Last December saw the passage of the Webb-Kenyon bill, of which I am the sponsor, in Congress. Yesterday saw your legislature at Annapolis vote to throw liquor out of the state of Maryland. In my state, North Carolina, since it has been dry the bank deposits have increased 150 per cent, and the people buying their own homes have increased 650 per cent; attendance at school has increased 46 per cent, and we have double the number of schools we had."

#### Beer.

Nearly twenty years ago, Dr. Forel of Switzerland, said: "Beer carries with it most serious dangers to society. This is especially noticeable in the relation of alcohol to criminality. The brutalizing effect of beer alcoholism is shown most clearly by the fact that in Germany crimes of personal violence, particularly dangerous bodily injuries, occur most frequently where there is the highest consumption of beer."

Remember these are the words of a German physician. Are the policy of "frightfulness" and its cold-blooded execution explicable in the light of these revelations nearly two decades ago of conditions in the then rising generation of Germany which is on the stage of affairs today?

The first-class life insurance companies will not insure brewery workers or bartenders.

Of all the intoxicating drinks, beer is the most animalizing.—The Pacific Medical Journal.

The brutal effect of beer alcoholism is shown most clearly by the fact that in Germany crimes of personal violence occur most frequently in Bavaria, where there is the biggest consumption of beer.—Dr. Hugo Hoppe, famous nerve specialist of Königsberg, Germany.

Beer is a far more dangerous enemy to Germany than all the armies of France.—Von Moltke. From The Worker, edited by Charles Stelzle.

Dr. Charles M. Sheldon, describing a hotel scene in London, says: The one table where no drink was being served was a table where sat five American naval officers. At the sight of it I felt like getting up and giving three cheers.

#### When the Saloon Is Out.

The argument that the stopping of the liquor traffic will create a commercial panic is based upon the absurdity that the two billion dollars now spent for booze could not be spent for anything else.



Sixty per cent of the saloon properties in Washington are already occupied by legitimate business. Nearly all of the remainder are being remodeled for early occupancy.

The Board of Temperance of the Methodist Episcopal Church sent out men from its Research Department to make a careful survey of the 150 former saloon properties in the territory, bounded by Pennsylvania Avenue, South, U Street, North, North Capitol Street, East, and Seventeenth Street, West, all in the northwest section of the city.

Of the 150 saloons, barrooms, hotels, breweries and former wholesale liquor houses, it was found that 89 were occupied by some legitimate industry. Twenty-seven were being used as cafes, oyster houses, restaurants or lunch rooms; a number were devoted to soft drinks. Nine were supplying the public with groceries. Other places were being used as warehouses, shoe stores, furniture stores, business offices, automobile supply house, barber shops and places of amusement. Only 38 of these 150 properties were for rent. Quite a number were being remodeled for occupancy.

The old "Half Mile Track" saloon, which featured itself as the place where Booth got his last drink before shooting Abraham Lincoln, is being converted into a furniture store. The former proprietor declares that he is going back to the farm to make an honest living.—The Worker.

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A brewing company plant in Galion, Ohio, which has been in operation more than half a century has been sold to the county for a children's home.

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#### Sugar and Alcohol.

Sugar is a valuable energy carrier. When two or three lumps of sugar are given every half hour during severe work they combat fatigue. Although alcohol gives a sham sense of force, sugar actually contributes to the capacity for greater accomplishment.

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#### GENERAL.

In southern California 120 Japanese subscribed \$20,000 for the first Liberty Loan and 450 subscribed \$150,000 to the second Liberty Loan, while 26,000 became members of the American Red Cross.

They are not volunteering for the war for should they do so and then be wounded in France or incapacitated for work, our laws would prevent them from returning to the United States as "likely to become a public charge." Moreover, no matter how loyally they might fight for the United States and however well they might be personally qualified for citizenship, our courts, under the present system of interpretation of our naturalization laws, would not allow them to be naturalized. And the same is true of Chinese.

In British Columbia, however, where Japanese are permitted to become citizens, although

Japanese immigration is rigidly restricted, several scores have volunteered for service in France and already word comes back of Japanese who have been wounded and of some who have lost their lives.

In the Hawaiian Islands, American-born Japanese have enlisted in the National Guard, an entire company having been formed of Japanese citizens.

Can we expect to hold Japan and China to permanent and loyal friendship for America unless we change our laws so as to give them a square deal? Two fundamental principles should guide the policy which America should promptly adopt, (a) genuine protection for the Pacific Coast States from a swamping Asiatic immigration and (b) equal and courteous treatment for men of every race whom we do admit for permanent residence in our land. This means proper restriction of immigration, and the giving of citizenship and every other privilege to all alike, regardless of race.

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Commenting on Mr. Root's statement in Petrograd, that the friends of liberty in Russia should not be dismayed by differences of opinion since "democracies are always in trouble," Dr. Frank Crane adds: "So is everything else that is alive. The only place where there is no trouble is the grave. Trouble is a function of life. It is a symptom of change. It is an incident of progress. 'I came not to bring peace, but a sword.' In the evolution of any truth there are bound to be upheavals, overturnings, downcastings and quakes. A democracy is a growing nation. A government by absolutism has the deceptive perfection of death. In self-government a people finds itself, realizes its defects, and learns to self-amend them. Absolutism never knows how bad it is. In America, Congress is always squabbling, the Senate is always objecting, newspapers are always exposing, preachers warning, politicians denouncing, women complaining, soap-box orators declaiming; we have prohibitionists, single taxers, populists, greenbackers, free silverites, socialists, the A. P. A., suffragettes, anarchists, pacifists; the minority is lively and vociferous. No party, even led by Gabriel and composed of angels, would be allowed to manage things in peace, because America is alive, surging with tides of strength. The theory of Prussia is to suppress the man who opposes the Government. The theory of democracy is to hire him a hall."—The Christian Work.

Two ladies, each with her child, were visiting the Chicago Art Museum. As they passed the "Winged Victory" the little boy exclaimed: "Huh! She ain't got no head." "Sh!" the horrified little girl replied. "That's Art; she don't need none!"

Some other things, it is claimed in the name of Art, are not needed.

## Magazine Articles of Value to Ministers

### American Magazine, April. 20 cents.

The Five Thousand Dollar Prize Code of Morals, Prof. William J. Hutchins.

Pictures Burned into My Memory, Charles W. Whitehair.

### Atlantic Monthly, April. 35 cents.

The Spring Bird Procession, John Burroughs.

Sentimental America, Henry Seidel Canby.

Peter Stood and Warmed Himself, George Parkin Atwater.

The Cross at Neuve Chapelle, Thomas Tiplady.

### The Century, April. 35 cents.

Number Ten, Downing Street, Harold Spender.

The Mood of an American Ship, Nelson Collins.

The Man in the National Army, Henry Rood.

One Weight and One Measure, Herbert Adams Gibbons.

A General Staff for Peace, Glenn Frank.

Soil Hunger in Russia, E. A. Ross.

Missionary Review of the World, April. 25 cents.

Touching the "Untouchables" in India, Brenton Thoburn Badley.

The Missionary Occupation of India, Prof. D. J. Fleming.

The Gods of the Africans, Prof. Frederick Starr.

The Responsibility of Christian Leaders for International Relations, Dr. S. L. Gulick.

### Scribner's Magazine, April. 25 cents.

The Ditch, Mary R. S. Andrews.

A Traveler in War-Time, Winston Churchill.

A Siberian Exile's Story, Elizabeth M. King.

### The World's Work, April. 25 cents.

What Next in Russia? Roger Lewis.

Ambassador Morgenthau's Story, Burton J. Hendricks.

Fighting Germany's Spies, French Strother.

### Harper's Magazine, April. 35 cents.

Speculations, John Galsworthy.

Threads by Which Nations Hang, George Abel Schreiner.

The Business of Clothing the Army, Edward Hungerford.

### American Magazine, May. 20 cents.

The World Belongs to the Dissatisfied, Charles P. Steinmetz.

Coaxing Money out of Socks, A. S. Gregg.

# HOMILETIC DEPARTMENT

## BEST OF RECENT SERMONS

Rev. John Henry Jowett, D.D., J. B. Baker, Walter L. Caldwell, Alfred Barratt, William J. Hart

### THE ENERGIES OF GRACE

REV. JOHN H. JOWETT, D. D.

Text: "Thou, therefore, my child, be strengthened in the grace that is in Christ Jesus." 2 Tim. 2:1.

"Thou, therefore, my child." How graciously tender is the expression! But then surely we should expect the Lord's evangelist to be of gentle deportment. The herald of grace ought himself to be a gracious man. Of all woeful contradictions a graceless messenger of grace is perhaps the most forbidding. The lamp-post which proclaims the way to the laundry ought itself to be clean. The ambassador who is in the service of the Lord of Grace must himself be gracious. To exhibit harshness and inconsiderateness in the ministry of redemption is to take the surest way to nullify our work. How tender, therefore, is the apostle's approach to his youthful fellow-disciple! "My child!"

The phrase betokens kinship, interest, yearning affection. Timothy's zeal is losing some of its heat. Timidity and laxity are showing themselves in his religious life. But the aged apostle is not harsh nor indignant. Instead, is the tender expression, "My child!"

So much depends upon the manner in which we approach our fellows. We can do a great deal with bees when our hands are washed in sugar and water, and we can do a great deal with men when we approach them in a spirit of graciousness. And it is especially true that when we draw near to those whose spiritual devotion is wavering, and when our approach is just steeped in the sweetness of Christian affection and prompted by a soft and gentle solicitude, we employ a mighty power by which to constrain them back to the forsaken ways. "Thou, therefore, my child."

How redolent it is of the Master! Surely it is a flower from the Master's garden! I remember how in the Master's life he often used such terms when he wanted to hearten some timid and wavering soul. "Daughter, thy faith hath saved thee." "Son, thy sins are forgiven thee." I say that the apostle has got his Master's manner and speech. The apostle of grace was gracious.

"Be strengthened in the grace that is in Christ Jesus." "The grace." That is the word that staggers an expositor. One might attempt to describe a pebble, but who will dare to attempt the description of a continent? There are words which might be justly called continental words. Here is one, "love;" here is another, "peace;" and here is a third, "joy;" and here is a fourth, "grace." And what can one do with a continent except to make tours of exploration about it, each tour opening out new tracks, and unveiling vistas of unexpected glory? But who can be said to know a continent? Who knows Europe? We sometimes

hear of a man knowing Switzerland, but the word is used in a very imperfect sense. Nay, who knows the wonders of a single furrow, and vast spaces of country lie yet undiscovered and unexplored. No wonder that the apostle speaks of "the unsearchable riches of Christ." Eternity alone will afford scope for adequate exploration.

What, then, shall we say of this grace? Grace is spiritual energy; it is the outgoing energy of the eternal Spirit of God. A secret counsellor said to me, "Go out of thy study for a while, and ask the Earth to be thy commentary." So I put down my pen, and closed my book, and left my study behind, and went out to seek the help of Mother Earth.

"O Earth, teach me," I said. And the Earth replied, "How standest thou? On this wealthy, rotating, roving globe, how standest thou? I hold thee! By the energy of gravitation, I keep thee in thy place."

Then I hurled a stone; at a few paces distant the stone sought the earth again. "I drew it," cried the Earth; "by my own energy I allured it to my breast. Take this energy of gravitation and let it be to thee a helpmeet in the interpretation of the energy of grace."

Then I took up a pebble. I found that the pebble was compounded of masses of minute atoms, and there they were, bound together in close and indissoluble fellowship. "I bind them," cried the Earth, "by the energy of affinity and cohesion I make them one. I take the oddments and weld them into unity. Take this energy of cohesion and let it be to thee a minister in expounding the energies of grace."

And then I looked about me and noted here a blade of grass, and there a fern, and yonder a flower and a tree. "And how are these brought into being?" I said to my Mother Earth.

"I raise them up by the energy of fertility. In my breast they find the resources for their growth. By me they are fed and sustained. Take with thee the energy of fertility and let it be to thee a suggestion of the energy and grace."

"And what of this?" I said, pointing to a mass of putrid, decaying stenchful matter in the corner of a field, "and what of this corruption?"

"Oh," said my Mother Earth, "here the energies of dissolution are at work. My sister-energies of air and light are co-operating with me, and by dissolution we shall accomplish transformation. The corruptible shall become the minister of life. The stenchful shall be the nurse of the bluebell and the daisy and the wild rose. The putrid shall be creative of the beautiful."



I ceased my communion with Mother Earth and I returned to my study. In my mind I carried back the energy of gravity, the energy of affinity and cohesion, the energy of fertility, and the energy of dissolution. I took them with me into my study that they might be to me suggestive of the Spirit-energies and of the ministry of grace.

Grace is Spirit-energy, the mystic energy of God at work among the children of men. How does it work? What is its ministry? Let the Earth-suggestions be my helpmeets in exposition. Grace works as the energy of gravitation. "I, if I be lifted up, will draw." That is the great magnetic power by which men are to be kept in their place. "By grace ye stand." It is only because the energy of grace is about and beneath us that our feet are kept in the way of right. Nothing can come between us and the pervasive energy except our own sin. Grace works as the energy of cohesion. "In him all things consist." True union is our Lord's creation. Grace is the mystic cement in true family life. Wherever the units of a family are wedded into close and intimate communion the binding presence is the grace of Christ. It is so also in friendship. The links of deep friendship are found in the secret activities of grace.

It is even so in society and the state. All other cements are but untempered mortar, and in the day of stress and strain they will miserably fail. It is even so in the church. The worth of our fellowship is just the measure of our possession of grace. Grace works as the energy of fertility. Again and again does the New Testament emphasize this truth. To be rooted in the energies of grace is to have the secret of a fruitful life. "Rooted in him." Rooted in him we abound. "He that abideth in me and I in him, the same bringeth forth much fruit."

Grace operates in human life and is creative of ferns and flowers and fruits; of ferns like humility, of flowers like love, and fruits like hospitality and beneficence. And grace works as the energy of dissolution. Grace can deal with that stenchful, corrupting stuff in my life which I call guilt and sin. The energy of the

Almighty can dissolve my guilt, can even transform it into a minister of good. God can make my yesterday's sin the minister of my penitence. He can make my guilt nurse the spirit of lowliness. He can make the revolt of the past intensify the fervor of my present service. "Where sin abounded grace did much more abound."

Grace, then, is spiritual energy; the energy of the Eternal operating as gravity, as cohesion, as fertility and dissolution. "The grace which is in Christ Jesus." It is therefore grace issuing from a Personality. It is energy directed by affection. And it is free! It is a welcome suggestion that "grace" and "gratis" are from the same root.

"Be strengthened in the grace." The preposition "in" is the preposition of investiture, suggesting that in which a man is arrayed. I am to clothe myself in this grace, to be enwrapped in it, to wear it like an all-defensive robe. I am to allow myself to be strengthened by it.

What, then, is needful? If this energy of grace is to become ours, and to work in us the ministry of salvation, two things are required. First there must be the disposition of willingness. Our will can interpose between us and the ministry of grace. "Ye will not come unto me that ye might have life." "How often would I . . . but ye would not." Grace can do nothing against our will. Our willingness can so paralyze the Master that he can do "no mighty work." "Wilt thou be made whole?" But we need not only the disposition of willingness, we also require acts of appropration.

Now there are two primary ways by which this grace-energy can accomplish its ministry in our life. One is prayer, and the other is obedience. Each of these methods is essential to the other. Together they open out the heart; they make the life porous, and the energies of grace flow into the soul and accomplish the Saviour's work. To pray is to open the spiritual pores; to obey is to open the spiritual pores; we become "strengthened in the grace that is in Christ Jesus."

## OTHER LITTLE SHIPS

J. B. Baker, Author of "Religious Rheumatism"

Text: "And there were with him other little ships." Mark 4:36.

In every play, in every composition, in every business there is a dominant note, an outstanding feature which immediately attracts attention and sometimes obscures all else.

It matters little what the play may be in which Maude Adams takes a part; the people go to see Maude Adams and so express themselves. It matters little what Rossini put into his William Tell; the thing that most of us carry away is that majestic cavalcade of sound like the noise of a thousand hoof-beats at the end. It matters not what Edison is doing to-day in one of his many shops; we think only of the electric light and the phonograph. But there are other actors with Maude Adams,

other movements in William Tell and other inventions in Menlo Park.

How little does the person at the picture theater think of the music which is leading his mind with a sensuous halter strap from scene to scene, now thrilling him, now calming him, now making his blood boil, now melting him in pity! It is one of the little boats that go with the boat of sight. How little does the reader appreciate the thousand and one things in and about the Edison plant! We all know of the big things, but who of us knew that he had a standing offer for some time among his men for any useful tool not in his factory and that one of the men got the reward for bringing an ordinary clothes-pin. It was one thing that the factory didn't have and could use. This incident is one of the little

boats that goes with the great Edison across the sea of undying fame.

It is easy to study the storm in Galilee a hundred times and read it a thousand times without ever thinking of anything but what happened in the boat which carried Jesus. That should always be the central thought, for he is the center of all crowds and cynosure of all eyes; but if God expects us to husband the lettuce seed and the pepper corn and sow them as well as the field corn and the wheat, I know he expects us to husband and sow the small seeds of this his precious granary of truth.

The world knows much about big ships. It sees their photos in the magazines, their construction in technical papers and reads about their unusual features and remarkable records in the daily papers. We know of the Great Eastern, the Titanic, the Oregon and the Lusitania. What do we know of the little ships? Not half as much as those in the fishermen's huts.

What do we know of the little ships which accompanied our Saviour across the sea? Only the fact of their journey, if we can see no more than letters tell. But letters never tell more than half the story, sometimes not even that.

I am fascinated with these little boats because

### They Dared the Sea.

There is an old saying,

"Bigger boats may venture more

But little boats must stay near shore."

If they had that saying then, they certainly paid no attention to it, for they went where big ships went. On no sea is this trait more admirable than on the sea of Christian service.

It is possible everywhere. Columba and his missionary companions crossed the Irish Sea to the coast of Scotland in a mere tub, and Columbus and his men came across the Atlantic in boats that would look like mosquitoes beside the modern ocean liners. But while it is possible on all seas, it is necessary on the sea of Christian service, for the simple reason that many of us will never have anything but small boats and slow boats and if we don't go in them, we never will go.

Our boats are small either by reason of fewness of years, lack of talents or lack of money, or all of them. If little Hattie May Wyatt who saved fifty-seven cents for the Baptist Temple in Philadelphia had not done her beautiful little service as a girl, she never would have done it, for she left this world with a girl's smile on her face.

If old Pap Lloyd who was saved in the McCauley Mission at seventy-five when his vocal cords were almost burned out by rum, had not used his hands and given his testimony in pantomime, he would never have done anything for the Lord, for that was about all the language he had left; that, and the language of comradeship by which with half a sandwich he told other poor sinners that he loved them for Jesus' sake. 'Twas a little boat that he pushed out with into the sea of Christian service and when he came to die a few years later, he whispered into Hadley's bent ear, "I'm going fast but don't be uneasy. Jesus is with me."

Don't keep your boat tied to shore because it's a little one. Christ said to his disciples, "Launch out into the deep." He says it to you. The deep will bear up a little boat as well as a big one.

These little boats capture my interest also because they dared the sea

### Without Instructions.

To those in the Saviour's own boat, he said, "Let us go over unto the other side." He commanded, they obeyed. Obedience is a noble virtue, the all commanding virtue in the army. But doing what is right without a command is better than obedience.

Col. Hunter says, "Do what you are paid to do and then some. It's the 'then some' that gets your salary raised."

It's the "then some" that raises yourself,—the doing what no man under the stars asked you to. No one asked Edison to run a little electric shop in the rear of the train when he was selling newspapers on the train; no one asked Mark Twain to write books when he was a newspaper correspondent; no one told Carlyle to read five hundred volumes before writing his History of the French Revolution; no one told Conwell to found a university when he began preaching in Philadelphia, nor Spurgeon to found a college when he began preaching in London; no one asked Beethoven to compose music when he was teaching and leading orchestras.

These were all "then some" men. They are better than second-mile men. Christ said, "If a man would take away thy coat, let him have thy cloak also," if he "compels thee to go with him one mile, go with him twain." This is doing more than you are asked to do but it is acting upon a compulsion, the virtue lying entirely in exceeding the amount asked for. There is something better than going two miles when you are compelled to go only one, and that is to go when you are not asked at all. The "then some" man is a much bigger man than the second mile man. These were "then some" men who pushed their boats out into the Sea of Galilee with the boat which carried Jesus.

Join them. Don't wait to be asked or prodded to push out into Christian service. Throw your chain into your boat and push out of your own accord. There are a thousand journeys that can be made without suggestion from anyone. In these days of almost universal anxiety, sorrow and suffering, there is an almost infinite variety of ministrations possible. Every time you seek a notice of a death in the army and the parents' address in the paper, you have an opportunity to throw around them the comfort of your Christian sympathy. If Christ came down from heaven to suffer with us, we ought to go beyond our town to sympathize with others. A three-cent stamp and a little piece of paper are all the material resources it will take. The very strangeness of it will impress them so deeply and touch them so tenderly that they will never forget it. Why shouldn't Christians in this great crisis be stronger toward each other than the people of the world, why shouldn't they have something for each other which the world does not have?



If religion doesn't make the rough places smoother and the dark places brighter, then what is the use of having it? Men don't drag a fifth wheel along when they can travel no better with five than with four.

What a wonderful opportunity the most ordinary person and the most ordinary preacher has today with the boys in uniform! A letter from the home town is like a cup of water from the old well, like one of mother's apple pies. There is not a soldier in a camp who ought not to receive at least one letter a week from some member of the home church, not on the basis of blood-relationship but of Christian fellowship,—for Jesus' sake. Here is a chance for some Christian to organize the mothers and fathers into a real relief corps. Here is a wonderful opportunity for some organization to do something that the preacher and the council haven't asked.

The boys may have been a little headstrong while at home, perhaps makers of trouble in the Sunday School but they respect the old church now and know that "all her ways are ways of pleasantness and all her paths are peace."

Push out into that work, push out into any work. Don't wait to be asked, be a "then some" Christian.

I am fascinated with these little boats also because of their quest. They dared the sea without instructions

### To Be With Jesus.

Earth holds no more interesting romances than the romance of the sea. What a strange, pathetic humor steals into our souls as we think of Ponce de Leon crossing the sea in his little ship searching for the fountain of youth!

How pensive we become as we think of the ships which came across the sea for gold and carried worthless gravel back to England, of the crowded ships which carried thousands up along the Canadian coast to the Klondyke some years ago!

How thrilling is the story of the Spanish Armada sailing in a crescent, seven miles from tip to tip, up the English Channel to subdue England, only to be blown to pieces on the Scottish and English coast! How thrilling and how awful is the story of the modern Armada of Submarines which the winds and waves cannot wreck!

How weird and full of shadows are the stories of the ships of Franklin and Kane and Peary, locked for months in a sea of solid ice, with nothing to greet them but the silent stars and the spectral sun traveling back and forth once in twenty-four hours on the southern horizon!

How charming and full of human interest is the story of the Mayflower, the Welcome and the Santa Maria!

None of them, however, surpass in genuine sentiment the little ships which pushed out into the sea simply to be with Jesus. To sit at the feet of Jesus in the quiet home in Bethany is one thing, to push out into the perils of the sea to be with him is another thing, and between the two there is no comparison. In church you are sitting at the feet of Jesus. The soldiers in the trenches, the missionaries in

hostile climates, the reformers in bitter campaigns are with Jesus on the sea.

Where are you with Jesus? On Sunday with him in Bethany. Where are you with him between Sundays? The great temperance crusade can hardly be called a sea any more. It has become too popular. Ten years ago when men looked on temperance enthusiasts as rattle-brain fanatics, it was somewhat of a sea for a business man, and it was as hard even three years ago to pull a man out into an open declaration on the question as it is to pull horses out of a burning barn. That day ought to be over. If it isn't, if you are still afraid of your business because of what the liquor men directly or indirectly can do to you in retaliation, then it is a sea. What are you going to do? Hug the shore as always? "Launch out into the deep." Swarm around the boat on which the Master is. He is soon going to raise his hand over this poor old rum-cursed world and say, "Peace, be still," and what a peace it will be after the rumbling, and the rolling and the roaring and the crashing of at least six thousand years!

Oh! it will be wonderful when that storm abates! I want to be near him when it happens. I want to see the smile on his face and hear him say to the purified world, "Go thy way and sin no more."

"Launch out into the deep" ye men of pith and might and muscle. Jesus doesn't want you at his feet, he wants you at his side. Push out where the billows rage and the winds shriek. If we would reign with him, we must suffer with him. These rested with him in the harbor because they struggled with him in the sea.

### THE TEST OF OUR LOYALTY.

A Sermon for the Children Written by the  
Rev. Alfred Barratt.

Lead us not into temptation. Matt. 6, verse 13.

This is a prayer that Jesus taught to his disciples, "Lead us not into temptation." He knew they would be tempted—he also knows that every boy and girl is tempted to do wrong—to tell lies—to be deceitful—to say unkind words—and to do the things they ought not to do. Now it is not a sin to be tempted because Jesus Christ himself was tempted of the devil yet he knew no sin because he did not commit sin. We do not sin when we resist temptation—but we do sin when we yield to temptation. So that while God allows us to be tempted he also very graciously invites us to go to him in prayer so that we may gain strength to overcome the assaults of the enemy. **Temptation is just a test.** When God allows Satan to tempt us he is just testing us to see whether we are good and true—faithful and loyal—or whether we are wicked—and untrue—unfaithful and disloyal. There are many ways by which Satan tempts boys and girls. Most all of these ways and methods we have heard about over and over again—our parents and teachers have told us and warned us against them many many times. But I think there is **one peculiar temptation** that presents itself to every boy and girl that we have not



heard so very much about; in fact it is not often spoken of—and yet I believe it is one of the most dangerous temptations that anyone can ever yield to—and that is the temptation of being disloyal to JESUS.

Have you heard the story of that loyal hearted Russian in the time of Napoleon?

When the French army was invading Russia they came to a Russian village. All the villagers saw the French army coming and had made good escape except one man—a Russian peasant. He was a woodman and still carried his axe in his belt. When the French Captain saw him he ordered him to be shot immediately. The soldiers fell in and levelled their guns but the man did not seem to care and looked fearlessly down the barrels. The French Captain saw that although so sudden—yet not a muscle moved—and like a hero the man stood still; and immediately he ordered that his life should be spared—“but” said he—“we will put a mark on him. We will brand him.” So the branding iron was brought out and placed into the fire until it was red hot. Then it was placed upon the peasant’s hand. They saw the flesh burn and quiver until it burned to the bone; but the man never made a murmur. After the iron was taken off something was left, it was the letter N. “What is that?” asked the brave fellow. “That is the letter N and it stands for Napoleon, you belong to Napoleon now,” was the reply. The poor man did not know what to do nor what to say. He was a loyal hearted Russian and he felt that this was a test of his loyalty and patriotism. Then like a flash of light it dawned upon him what to do. Placing his hand on something solid he took his axe out of his belt and swinging it high in the air brought it down with all his strength and cut off the marked hand. “There” said he, “this belongs to Napoleon. I am a Russian and there is not a bit of me that does not belong to the Czar. If I have to die I will die a Russian.” That is loyalty and patriotism of the very best kind. We need more men today in the world who are made of that kind of manliness. If you love God say so, be loyal and true to him always and everywhere—let nothing tempt you to disown him—God needs all the loyal boys and girls to help him to win this world of sin from Satan to Christ—and if we are disloyal we hinder the work of God and we just help on the work of Satan. Let us be loyal and true to God and whenever our loyalty is tested let us remember the loyalty of that noble Russian peasant—and remember also that there is power and strength that will help us to overcome to be had at any moment and all the time from “Our Father in Heaven.”

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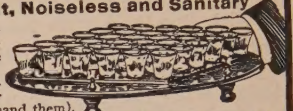
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